



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

International Journal of American Linguistics

Volume I

May, 1918

Number 2

TEPECANO PRAYERS

By J. ALDEN MASON

INTRODUCTION

THE following prayers or *perdone*s as they are locally termed were collected during the months of December, 1911, to March, 1912, and from November of the latter year to January, 1913, while I was enjoying the facilities for field work afforded me as representative from the University of Pennsylvania to the International School of Mexican Ethnology and Archeology. They were secured in Azqueltán, a little pueblo in the northeastern corner of the state of Jalisco, some hundred miles west of Zacatecas and nearly the same distance north of Guadalajara. Here live the remainder of the Tepecanos, at present the southernmost people speaking a language of the Piman group. A brief sketch of their life and customs¹ and collections of their folktales² have been published as well as a short account of one of the religious fiestas.³

The principal results of the residence in Azqueltán, in addition to the above-mentioned sketches, were studies of the language and of the religion of this group. An exposition of the language is being published by the New York Academy of Sciences.⁴ To the same Academy is due no little credit for the appearance of the present paper, since it supplied

the needed funds for its preparation. The present collection of prayers is presented partly as illustrative material for the aforesaid linguistic sketch and partly as basic material for the study of the religion which is to be prepared. For this reason the prayers are presented with little introduction and no attempt has been made to explain the ceremonial allusions. Footnotes have been appended only to elucidate grammatical points.

The greater number of the prayers were given me by my principal informant, Eleno Aguilar. A few were given by the *Cantador Mayor* or High Priest, Rito de la Cruz, and one was secured from Francisco Aguilar. But all were revised and corrected by Eleno.

The religion of the Tepecanos appears to be very similar to those of the other neighboring peoples of the Sierra Madre Occidental, the Huichol, Cora, Tepehuane and Tarahumare. Preuss has published a voluminous account of the religion of the Cora⁵ and Lumholtz more or less detailed accounts of those of the other groups,⁶ particularly the Huichol.⁷ The religion of the latter appears to be somewhat specialized but those of the other groups are doubtless basically the same. Preuss gives many songs and prayers very similar in form and concept to those given here and Lumholtz mentions the same among other groups.

⁵ K. T. Preuss, *Die Religion der Cora-Indianer*, Leipzig, 1912, and many smaller articles in various periodicals.

⁶ Karl Lumholtz, *Unknown Mexico*, New York, 1902, and several smaller articles.

⁷ Symbolism of the Huichol Indians, *Memoirs of the American Museum of Natural History*, New York, III, May, 1900, and other papers.

¹ The Tepehuán Indians of Azqueltán, *Proceedings of the XVIII International Congress of Americanists*, London, 1912, p. 344.

² Four Mexican-Spanish Fairy-Tales from Azqueltán, *Jalisco*, J. A. F. L., XXV, p. 191; *Folk-Tales of the Tepecanos*, *ibid.*, XXVII, p. 148.

³ The Pinole Fiesta at Azqueltán, *University of Pennsylvania Museum Journal*, III, p. 44.

⁴ Tepecano, A Piman Language of Western Mexico, *Annals of the New York Academy of Sciences*. The appearance of this article is delayed on account of the war.

The old Tepecano religion is now practically abandoned in favor of Catholicism and the Christian influence may be traced in several of the prayers. Fortunately it is slight. But it must be borne in mind that the prayers are traditional material and many have not been recited for years. Probably a large number have been lost beyond possibility of record. The possibility of inaccuracy is therefore considerable. In many cases, the exact meaning of esoteric phrases has been forgotten or they are interpreted differently by different informants. In other cases the purpose of the prayer itself is disputed by various authorities or changes suggested in the final revision. It is with a full realization of these possible inaccuracies that the collection is presented.

For the greater part, the texts have been printed exactly as written down even in cases where cumulative evidence of many records of the same word indicates that a certain instance was incorrectly recorded. In addition to certain regular changes to conform with the orthography now in standard usage,¹ the principal change in preparation of manuscript has been in the cases of the complexes *pb*, *td*, and *kg* where the initial surd is not released, to *B**, *D**, and *G**, respectively.

For a complete account of the phonetics and morphology of the language the reader is referred to the before-mentioned linguistic paper. A brief résumé of the phonetic key used is here appended for ready reference:

a	as in <i>arm</i>
e	as in <i>end</i> (very rare and probably reduced from diphthong <i>ia</i>)
i	as in <i>machine</i>
o	as in <i>orb</i>
ö	as in <i>urn</i> (<i>i</i> and <i>ü</i> were occasionally written as variants of <i>ö</i>)
u	as in <i>rule</i> (approaches <i>o</i> of <i>note</i>)
y	as in <i>yes</i> (generally as an <i>i</i> glide)
w	as in <i>wet</i> (generally as an <i>u</i> glide; also confused with <i>v</i>)
w	semi-voiceless <i>w</i>

m	as in <i>men</i>
M	semi-voiceless <i>m</i>
n	as in <i>net</i>
N	semi-voiceless <i>n</i>
ŋ	as in <i>sing</i> (rare)
r	as in Spanish <i>pero</i>
R	semi-voiceless <i>r</i>
l	approaching <i>r</i> but untrilled (rare)
v	as in Spanish <i>pavo</i>
V	semi-voiceless <i>v</i>
s	as in <i>so</i>
c	as in <i>show</i> (but approaching <i>s</i>)
h	as in <i>hat</i> (probably not differentiated from <i>x</i>)
x	as in Spanish <i>jota</i> (probably not differentiated from <i>h</i>)
b	as in <i>bed</i>
d	as in <i>day</i>
g	as in <i>go</i>
B	intermediate surd-sonant <i>p-b</i>
D	intermediate surd-sonant <i>t-d</i>
G	intermediate surd-sonant <i>k-g</i>
p	as in Spanish <i>pero</i>
t	as in Spanish <i>tan</i>
k	as in Spanish <i>casa</i>
ts	as in <i>hats</i> (rare)
tc	as in <i>church</i> (rare)
·	glottal stop or occlusion
ˈ	accent after vowel denotes stress accent
ˊ	accent over vowel denotes pitch accent
ˋ	grave accent denotes secondary accent
˙	iota subscript denotes nasalization
ˉ	raised period denotes doubled length
˚	period denotes hesitation, cessation of breath or voice, or separation of normally connected elements of diphthongs or other combinations
ˆ	superscript characters are pronounced with less than normal force

1. TO PREPARE THE PATIO FOR THE FIESTA OF THE RAIN

*adiu's.um*² *namarin.q'G*³ *naparinda'p*⁴
To God,² thou who art my Father,³ who art my
Mother,⁴

² *Adios* is the most frequent beginning for most of the prayers and is, of course, a Christian influence. It is a question whether it represents a dedication to the Christian God or merely an exclamation of greeting, in which sense it is frequent in Spanish usage. It has been most frequently translated as "Hail!" The particle *um* here is of doubtful nature.

³ The stem means *FATHER*; it has frequently been translated as "Lord."

⁴ The stem means *MOTHER*; it has frequently been translated as "Lady."

¹ Phonetic Transcription of Indian Languages, Smithsonian Miscellaneous Collections, publication 2415, Washington, D. C.

ganavarcí'vgok o'hi tó'tvag.wót'a pihö'
they which are seven beautiful skies beneath, where

napimpuma'r'gid kutsapica'tivbö'hi'möd
that ye are formed. We say we hither came

amta'nim ha'gicdara para
begging you pardon, in order

nantu.i'ntamtuha'na¹ nanpu.i'ni.ci'a.da'rsa
that I here may meddle, ¹ that I here them may place,

hidi nampurictökö'dam cidu'dkam²
these which are powerful fetishes²

nampumtö'tök anihö' nampu.a'r'g'idic³
that they are named hereabouts, that they are
formed,³

hacnaci'dúdu⁴ kuha'pu.pī'c.ō'B nica'm'a'tud
thus that hoards,⁴ Then likewise also I give you
to know

kupimitunha'gicda hidi hö'mad go'k
that ye me will pardon these one two

va'ik ni'o'khököt nicputö'mai.amta'n
three word with. I continually you beg

ha'gicdara⁵ kupiminma'kia lise'nsia
pardon⁵ that ye me will give permission

ku'n.inta'mto'nimör.cituha'na nanpu.i'ni.tu'-
that I here suddenly may meddle that I here may pass-

kaгда para nanpu.i'n.cituna'da hidi
the night in order that I here may make fire this

¹ It has been difficult to translate this stem succinctly. It is better translated by the Spanish *manejar*, the idea being to putter around, putting things in order.

² Probably from the stem *cidu*, TO HOARD OR CHERISH. They are commonly known by their native name but are translated on demand as IDOLS. They are small objects of stone, bone, etc.

³ This stem has given great trouble as it seems to be used in a passive sense either with or without the passive particle.

⁴ This is a word of esoteric meaning which has practically been forgotten. My informant translated it by different phrases until at last he settled on *como pertenece a los cuatro vientos*. It seems to contain the same stem as *cidukam*, TO GUARD AND CHERISH.

⁵ The phrase "to beg pardon" seems to carry both the idea of craving forgiveness and beseeching favor.

⁶ Always translated "green" but probably signifies "blue" as well.

navarictö'dog⁶ am'ai'niG.dám⁷ pihö'dör
which is green⁶ your *petate*⁷ on. Where from

napuixi'kmaD napuivo'pmiG ganavaramhi'-
that it clouds up that arises that which is your-

koma navarica'pma'citká't na.icva'ut'ak⁸
cloud which is well appearing, spread out which
drizzles⁸

navarictö'dgitká't pihö' napum.a'r'gid
which is very green, spread out. Where that it is formed

navarni'.okid⁹ ganavarinsu'sbidat¹⁰ inci'u'G¹¹
which is her⁹ word she who is my Guide,¹⁰ my-
Morning Star,¹¹

in.o'G napuböitö'kdim gano'vid para
my Father, that he hither to us comes reaching that-
his hand in order

natpuha'bantuD'a'gimöd gamtönö'f.dida
that we in it enveloping ourselves will go beholding

wö'c.oras.a''ba pihö napua'r'g'idic¹² navarci'-
all hours in. Where that it¹² is formed which is-

a'r.wöta.hövan pihödör napuböiwö'pgö
east beneath there whence that lightnined down

natpubö'.inió¹³ amöhödör natpua'.vo'm
that spoke¹³ down hither. From afar that has arisen

natpuma'.nio'k'i gava'varipkam hu'r'nipkam
that has spoken to him he of the north westerner

⁷ Nahua *pellatl*, MAT, generally translated CARPET.

⁸ *Lloviznar*.

⁹ The singular pronoun is frequently used in apposition to the names of several deities. It is one of the most puzzling problems which of the divinities named is referred to or whether they are conceived as being various attributes of one individual. At other times the plural pronoun is employed.

¹⁰ Evidently combined of *sob'*, PROTECT, and *dad*, MOTHER. The *guia* is interpreted as a small star which rises immediately before the Morning Star.

¹¹ Evidently related to *cic*, ELDER BROTHER.

¹² Reference doubtful.

¹³ The thunder is conceived as a voice, the Word. In many of the prayers the Word seems to be conceived as an entity, arising, being formed, speaking and performing other anthropomorphic functions. This concept has rendered certain translations very equivocal.

o'gipaskam anihö'.ci'kor hö'van tuma''-
southerner. Hereabouts there has gone-
agdimök namitpum'átök gama'dára'iwa
conversing, that they knew they already sat
namitpubö.át'ök höganavarano'v para
that they to us have reached that which is their hand
in order

natpuha'bantuD'a'gimöD gamtönöídida kuga'-
that we in it having wrapped ourselves may go be-
holding. Then

gurahö'mi.iu'r'nida höga navaricto'nkam
aside will go casting that which is heat

höga navara.u'umi.hö'köt¹ mipuga'gurahö'.
that which are their arrows¹ with they aside will-

iu'r'nida ganavaraka'kvarakhö'köt² miput-
go casting that which are their *chimales*² with. They-

so'sbidida gahactucko'k'dakám napuböm.a''-
for us shall go attacking whatever sickness that may-

gida porki a'tiamnö'nö atictu'kipgamtönö'íD
come being reported. Because we do not see, we-
in darkness go peering

porki ti'carici''korakam iti'kradö'köD
because we are vile our filthiness with

ti'cputso'sbidim konki'hapö'gia.f ni'cpuam'-
we go obstructing ourselves. With which this only I-

a'tut kupiminka'ök kupimi'tunha'gicda
cause you to know. Then hear ye me. Then ye me-
will pardon

nanpui'nicituhán hi'di navaramnö'ík'ar.dám
that I here meddle this which is your *patio* in.

kuni'pui'nicikö'sa gana'varam'ai'niG gana'-
Then I here will place this which is your *petate* that-
varicta' amba'tu.dám³ pixö' napimpuma'r'git
which is white your *tapexte*³ on where that ye-
are formed

wös.oras.a'B kunkinicputömaiam'a'tuD
all hours in. With which I constantly give you to-
know.

kudio'spöcambi'ak'a
Then God feel for you.

¹ *u'mi* is the ceremonial arrow, as distinguished from *u*, the hunting arrow.

² *Chimal* is the native adaptation of the Nahuatl *chimalli*, SHIELD. The *chimal* is the little diagonal or

NOTE

This prayer is recited by the *Cantador Mayor*, the principal functionary of Tepecano religion, to beg permission of the divinities to clean and prepare the ceremonial *patio* for the celebration of the Rain *Fiesta*, the principal *fiesta* of the year, held on the fifth of April. This is done in the late afternoon. After reciting this, the *Cantador*, or Chief Singer, sweeps the dance *patio*, lights the fire and decorates the altar with the necessary ceremonial objects.

TRANSLATION

Oh ye who are my Lord and my Lady who were created beneath the seven beautiful heavens! Hither have we come to ask your forgiveness so that I may here prepare and may place here these powerful *Cidudkam*, as they are called hereabouts where they are formed and cherished. Also do I say unto you that ye must forgive me these few words. Continually do I implore you that ye give me leave to work here and to pass the night here that I may kindle fire on this your green carpet.

Thence the heaven becometh overcast and your cloud ariseth, beautifully outspread, which drizzleth and is very green. There is formed the Word of Him who is my Guide, my Morning Star and my Lord, who cometh teaching unto us his hand that we, gathering ourselves into it, may go beholding in all hours. There beneath the east is it formed whence he hath sent his lightning and spoken. From afar it hath arisen; he hath spoken to them of the north, the west and the south, telling to all parts. Thus did they know it; they have seated themselves and have reached unto us their hand that we, wrapping ourselves in it, may go observing.

They will repel the heat with their arrows; with their *chimales* will they cast it aside.

hexagon of yarn, the "God's eye" of the Huichol. To the Tepecanos it is God's face.

³ Nahuatl *tlapextle*, the white cloth erected on the altar.

They will shield us from whatever pestilence may come. For we may not see and in darkness we grope, for we are vile and with our filthiness we impede ourselves.

This only do I say unto you. Hear ye me! Ye will pardon me for meddling here in this your court. Here will I place your white cloth on your carpet where ye are formed in all hours. Continually do I implore you. May God bless you.

2. TO COMMENCE THE FIESTA
OF THE RAIN
(PERDÓN MAYOR)

adio's ino'G inda'D inci'u'G
To God, my Lord, my Lady, my Morning Star.

ati'puhi'möt aptu'i' napimaringö''korak¹
We have come; to be that ye are my *manes*¹

a'möhövan napimarda'dar'kam hö'-
there that ye are the sitters that=

ga'riktumá'M ictö'dog ci'a'r wöt't'a
is five green east beneath.

a'mömö'dör napimivo'pmigda höga
There from that ye will lift that

na'varicda'dik'am navarumu''umi² naB'-
which is health. Which are thy² ceremonial arrows
that=

aituda'giuna höga na'pgama'.itw'cturda
thou hither us wilt cleanse that that thou, coming=
wilt force away from us

höga'ac'ko'k'dakam aric'i'ko'r umtö'
that sickness is vicinity thy=

tvagiwöpta a'bi'dör na'puiwu'wacda
skies beneath. There from thou wilt select

navarumvo'p'oikam a'nihödör naB'ai'-
which is thy path. Here from that thou=

tuda'giuna höga navaricxö'pitkam³
hither us wilt cleanse that which is the coldness³

¹ Translated "Our Fathers and Mothers of the heavens." It is not quite certain whether these are the major divinities, minor divinities or ancestral spirits.

² The changes in person in this and other prayers are very confusing. Their signification is most puzzling.

navarumno'v hó'köt na'puhö'köt.itka'-
which is thy hand with; that thou with it for us=

pkaturda navarum.öra'dakam napit'ö'-
wilt constrain which is thy inwardness; that=

vö'rturda höga navarumhi'mda
thou for us wilt lengthen that which is thy way

napgamipkitöt'kö'hiniD'a höga navaruma'-
which thou also now us wilt cause to tread that
which is=

t'vagi.sa'gid ku'hidi'köD apictunha'gicda
thy altar between. Then this with thou me wilt=
pardon,

dio's in.o'G inda'D inci'u'k hidi
God my Lord, my Lady, my Morning Star, this

hömad go'k ba'ik tak'u'gumö'köt
one two three fragments with

nanitaitumnö'i'puctur navaricda'dik'am
which I to thee have recited which is health

navarumni''o'k kuhi'di hö'madakamö'köt
which is thy word. Then this creation with

api'ctunha'gicda *porki* aniamai'cturda
thou me wilt pardon because I not may fulfill

höga na'varumhi'mda höga
that which is thy way that

navarumtövorig höga napubö.ima'c
which is thy length that which hither appears

höga avemicmökör havaricda'dik'am
that it very distant and it is health

havaric'i'du'kam ku.ha'bandör a'niam-
and it is treasure. Then with it from I not=

pihöamtö'gid'a⁴ kuhi'diöma'dakam.hök'öt
anywhere you may see.⁴ Then this creation with

adio's in.o'G inda't inci'u'k.
to God, my Lord, my Lady, my Morning Star.

ha'pihö'van napimaringö''korag
In that place that ye are my *manes*

amihövan napimarda'dar'kam ictö'dog⁵
there that ye are sitters green⁵

³ Cold and wind are conceived as health-giving and purifying, heat as synonymous with sickness.

⁴ Possibly auditory error for -um-, THEE.

⁵ The color appropriate to the east.

ci'a'rwö'ta' hōga navarictö'dog
east beneath that which is green

o'hi' so'so'B navarum.a'toc'kar¹
beautiful bead which is thy¹ seat,

ha'bandör nagamida'dig nagamihi'komag
where from that comes health that it clouds up

nagamiwö'pgövi' ha'ban'dör naB'iva'utaG
that comes lightning where from that it hither-
drizzles.

kua'mömödör napum.a'rgida² navarictö'do
Then there from that will be formed² which is-
green

o'hi hi'komö''k'öd gö'gö'r o'hi
beautiful cloud with great beautiful

hi'komsa'gid na'puwö'pöga'ma.iwö'cnia
cloud between. That advancing will start

na'puwa'tönö'idida va'viar³ o'hi
that will go beholding gray³ beautiful

tö'tvawö't'a napumai'vanio'k'ida ba'viar
skies beneath. That hence already will go speaking
gray

o'hi so'so'Btio'D amömö' navarda'kam
beautiful bead-man there that is sitter

navarva'viar tö'vakwöt'a' na'purnu'-
that it is gray sky beneath that he-

k'ad'am navarva'viar o'xi
is guardian which is gray beautiful

navarumva'p'a'mörig ha'ba'ndör naB'-
that are thy lakes. Thence that-

öixa'dug⁴ na'puivi'ngi ku'.a'mömö''dör
it hither⁴ . . . that it . . . Then there-
from

napuivo'm'gia na'puva'tönö'idida
that will arise that already will go beholding

navargö''gö'r va'paviar o'xi
which are great gray beautiful

hi'kom.ör a'bimö na'puvadu'via
cloud within. There that already arrives

¹ Possibly auditory error for -am-, YOUR.

² From here on, the references of the third person are doubtful. Most if not all of them probably refer to the journey of the Word, the prayer, the formula, through the heavens though some may have reference to the habitant spirits of the cardinal directions.

³ Yellowish-gray, the color of the north.

na'puvam.a'rgida gö'gö'r hikomsa'gid
that will be formed great cloud within.

naB'ai'vatuda'giuna navaricda'dik'am
That thou already wilt cleanse which is health

navarumsa'kumigö'köd ku.a'bimö''dör
which is thy tears with. Then there from

na'pumgökiptötugia navargö'gö'r va'pavia'r
that to both sides will look which are great gray

xi'komsa'gi'D na'pgamisá'ki'D'a
cloud within. That thou wilt weep,

naB'ai'vada'giuna avarichö'pitkam
that thou hither already wilt cleanse it is coldness

navarumu''umihö'köd na'pgama.itwi'cturda
that it is thy ceremonial arrows with. That thou from
us wilt chase away

navaricko'kdakam ci'k'o'r tö'tvawö'pta
which is pestilence vicinity skies beneath

navaricxö'pitkam ka'va'r navarumwu'-
which is coldness chimal which is-

puivas hö''köd anihö' napuvatönö'-
thy faces with. Hereabouts that already-

idida aric'i'k'o'r na'va'rumtö'tvagiwö'pta
will go beholding is vicinity which is thy skies-
beneath

napuma'r'gidida navaricxö'pitkam
that will be formed which is coldness

hö''kia ma'mcim navarumxi'komagö'köd
how many apparitions which is thy cloud with.

na'puva'tönö'idida navarictu'k⁵ o'xi
That already will go beholding which is black⁵
beautiful

navarumtö'tvagiwö'ta napumai'vatuda'-
which is thy skies beneath which hence-

giunio'a na'varichö'pitkam navarumu''-
already wilt cleanse which is coldness which are-

umi hö'kö napumai'vaniók'ida
thy ceremonial arrows with. That hither already-
will go speaking

⁴ These two stems evidently carry an esoteric ceremonial significance which has been forgotten by the present natives. None of the authorities interrogated was able to give a translation of them. They probably refer to various phases of the rain.

⁵ The color of the west.

ha''kic u'vikam na'puarinda'D
 tell womankind who is my Lady.
 arictu'G o'xi tö'vawöt'a
 Is black beautiful sky beneath
 napur'da'kam na'purnu'k'ad'am
 that is sitter that she is guardian
 navarumba'pamörid a'midör naB'ivo'-
 that are thy lakes there from that thou=
 pmigid navaricda'dik'am navarumci'-
 liftest which is health which is thy=
 cvordad ha'ban'dör na'puio'hi
 plumes. Thence it becomes beautiful,
 naB'iha'duG ha'ban'dör napuivi'ngi
 that it . . . , whence that it . . .
 naB'a'id'a'giuna navarum'a'mar i'nimö
 That thou hither us wilt cleanse who are thy sons here
 na'tputuwo'inuG hi'di navaricda'dik'am
 that we wander this which is health
 navarum.ö'k'ad'a wöt'a kuB'ai'.id'a'giuna
 which is thy shadow beneath. Then thou hither us=
 wilt cleanse
 navaricda'dik'am navarumsa'kumgihö'köt
 which is health which is thy sorrow with.
 napgama.'it'ö'vörturda navarumgö'gu'cdara
 That thou for us wilt increase which is thy succor.
 ku.a'mi'dör na'pivo'ngia navarictu'tuk
 Then there from which will arise which are black
 navarumhi'komaG örhödör na'puva'tönö'-
 which is thy cloud within from which already=
 idida navargö'gör o'xi xi'komör
 will go beholding which are great beautiful cloud within
 naphö'kö'pa'.uma'rgida navaricdadik'am
 Which with will be formed which is health
 navarumxi'komaG.ö'kö't ha'ban'dör
 which is thy cloud with whence
 nagamiwö'pgöv ha'ba'ndör naB'iva''uta
 which it lightnings whence which drizzles.
 a'bi.mödör napuga'miniök' na'pu.umhö'gid
 There from that speaks that to thee replies
 hödör navarumxi'komaG.öra ku.a'bimödör
 alone which is thy cloud within. Then there from
 napumgo'kiptötu'gia naB'ai'vatuda'giuna
 that to both sides will look that thou hither already=
 wilt cleanse

navaricxö'p'itkam navarumu''umidö'köD
 which is coldness which are thy ceremonial arrows=
 with.
 na'puva'tönöidida a'ric'i'k'o'r
 Which already will go beholding is vicinity
 navarumtö'tvagiwö't'a napubai'vatuda'-
 that is thy skies beneath. That hither already=
 giuna navarichö'pitkam navarumsa'-
 wilt cleanse which is coldness which is thy=
 kumigö''köt navarci'k'o'r navarumbo'-
 sorrow with which is vicinity which are=
 p'oiga'ba napubai'vaha'du'G napubai'-
 thy paths in. Which hither already . . . which=
 vavi'ngi ha'ba'ndör naB'ai'vahi'komaG
 hither already . . . Thence which hither=
 already clouds up
 umhi'komaksa'gid na'pgamiwöpgöv
 thy cloud between that thou sendest lightnings
 naga'maictuma'ma'c navarumbo'poiga'ba
 that appear which are thy paths in.
 ku.a'miD'ör napuma'vatönöidida aricta'¹
 Then there from that hence already will go beholding
 is white¹
 o'hi umtö'vagiwöta' a'ricta o'hi
 beautiful thy sky beneath is white beautiful
 hi'komö''köD na'puwama'rgida napuma'-
 cloud with that already will be formed. Which=
 ivanio'kida a'ricta' o'hi so'so'Btio'D
 hence already will go speaking is white beautiful
 bead-man
 a'ricta' o'hi umtö'vagiwö'ta' napurdák'am
 is white beautiful thy sky beneath that is sitter
 a'ricta' ó'hi so'so'B navaruma'toc'kardám
 is white beautiful bead which is thy seat on
 naparnúkad'am navarumba'pamörit
 which is guardian which are thy lakes.
 ku.a'miD'ör napivo'pmid'a a'ricta' o'hi
 Then there from that thou wilt lift is white
 beautiful
 navarumci'cwordad ha'ba'ndör na'puio'hi
 which are thy plumes whence that becomes=
 beautiful

¹ The color of the south.

ha'ba'ndör na'B'uida'di ku'ganavaricta'
 whence that thou healthenest. Then that which is-
 white
 o'hi navarumci'cvod a'pdör
 beautiful which are thy plumes in from
 na'puiha'dug na'B'uivi'ngi napuha'-
 that it . . . that it . . . that-
 bandör na'puihi'komag hi'komsa'gid
 whence that it clouds up cloud within
 na'pgamiwö'p'göv nagamictuma'ma'c
 that thou sendest lightnings which they appear
 a'ricta' o'hi navarum'ai'nigdám
 is white beautiful which is thy *petale* on.
 kuamömö'dör napugo'kip.a'ptötúgia
 Then there from that in both sides wilt look
 na'puva'tunöidida a'ricta' o'hi
 that already will go beholding is white beautiful
 hi'kom.ör naphö'kö'd.uma'rgida
 cloud within; that with it will be formed
 a'ricta'ta hi'komö'kö't napuha'bandörbi.ivo'-
 are white cloud with. That whence hither wilt-
 pmikda navaricda'dik'am navarumu'umi
 raise which is health which are thy ceremonial-
 arrows
 bai'vatuda'giuna aric'i'ko'r navarumtö'-
 hither already cleanse is vicinity which are-
 tvagiwö'ta na'pumöratönöi'dida
 thy skies beneath. That within will go beholding
 a'riktumám tö'do tövakwö'ta
 it is five green sky beneath
 na'puhö'köuma'rgida a'riktumám o'hi
 that with will be formed is five beautiful
 navarumhi'komagö'kö't na'pamömödör
 which is thy cloud with. That there from
 napiwo'mgia a'riktumám navarumni'-
 that will arise is five which is-
 o'k'hö'köd napuba'vatunöidida aric'i'-
 thy word with, that hither already will go beholding
 are-
 vgo'k o'hi tö'vagdam a'bi'mó
 seven beautiful sky on. There
 na'puvadu'via nab'ai'vanio'k'ida
 that already arrives that hither already will come-
 speaking

na'varit.o'G to'no'r hi'kom ci'vo't
 who is our Lord Sun Cloud Plum
 cidúkam ha'ba'ndör na'gamida'dig
 Fetish, whence that comes health
 hö'kia ma'mcim hi'komö'köd
 how many apparitions cloud with.
 na'B'ida'giuna va'pa'viar o'hi
 That thou wilt cleanse gray beautiful
 navarumu'umihö'kö'd ku.a'bimödör
 which are thy ceremonial arrows with. Then there from
 na'parda'kam aric'i'vgo'k o'hi
 that thou art sitter is seven beautiful
 navaruma'tockardám naparnu'kad'am
 which is thy seat on that thou art guardian
 aric'i'vgo'k ó'hi navarumva'p'amörig
 are seven beautiful which are thy lakes
 napivo'pmikda navaricda'dik'am
 that thou wilt raise which is health
 navarumci'cvordaD aric'i'ko'r na.ima'-
 which are thy plumes is vicinity which-
 ma'c'i'a'rwö'ta va'varip hu'r'nip
 appear east beneath north west
 o'gipas ku.a'bimödör naB'iwö'pgöv
 south. Then there from that it lightnings
 na'gamistuma'ma'c aric'i'vgo'k hi'kom.ör
 that appear are seven cloud within.
 a'bimödör na'pgaminio'k'ia napumhö'kda
 There from that thou begin wilt speak that to-
 thee will reply
 a'rici'ko'r tö'tvagwö'ta ba'varip
 is vicinity skies beneath north
 hu'r'nip o'gipas a'ricivgo'k
 west south are seven
 hi'kom.ör naB'iku'G'ida na'varictumám
 cloud within. That thou hither wilt go ceasing
 which are five
 o'hi navarumni'o'k kuhi'di
 beautiful which is thy word. Then this
 hö'ma'dakam hö'köd api'ctunha'gicda
 creation with thou me wilt pardon.
 adio's in.o'G inda't inciu'k
 To God my Lord my Lady my Morning-
 Star.

NOTE

This is the *Perdon Mayor* or principal prayer, it being the opening prayer of the most important of the four annual *fiestas*. After the *patio* has been prepared, the altar arranged and the fire lighted, the communicants arrive. Then, after darkness has set in, the Chief Singer takes his seat facing the altar to the east and recites the prayer.

This prayer must also be recited by one desiring to become a shaman in order to prove his knowledge and ability.

TRANSLATION

Oh my Lord, my Lady, my Morning Star! Hither have we come. Ye are my spirits who are seated there in the five heavens beneath the green east. From there will ye bring health.

With thy arrows thou wilt purify us; thou wilt quit from us the pestilence which surroundeth us beneath thy heavens. From there thou wilt lead thy path. Thou wilt cleanse us with the cold which is thy hand, with which thou wilt intensify for us thy spirit. Thou wilt lengthen for us thy way which thou wilt now cause us to tread, which is between thy altar. With these few fragments which I have recited unto thee thou wilt pardon me, God, my Lord, my Lady, my Morning Star, for they are thy Word which is health. With this formula thou wilt pardon me for I may not fulfill thy commandment, thy course which hither leadeth, for it is very far; it is health and treasure. Therefore I never may behold thee. So with this formula Hail! my Lord, my Lady, my Morning Star.

There are ye seated, my spirits, beneath the green east, on the beautiful green bead which is your throne, whence come health and the clouds, lightning and drizzle. There will it be created of the beautiful green cloud between the great beautiful clouds.

Forward will it proceed, observing beneath the beautiful gray heavens. Hence will go

speaking the beautiful gray Bead-man who sitteth there beneath the gray heaven, the guardian of thy beautiful gray lakes. Then from there will it arise and go observing within the beautiful great gray cloud. Far away will it arrive where it will be formed within the great cloud. There wilt thou purify it with thy tears, which are health. Thence will it look to both sides, within the great gray clouds. Thou wilt weep and purify it with thy arrows which are the cold. Thou wilt quit from us the pestilence round about beneath thy heavens with the cold of thy *chimal* which is thy countenance. Here will it go about observing beneath thy heavens where it will be formed of the cold with thy many-colored cloud.

Then will it go about observing beneath thy beautiful black heavens where thou wilt cleanse it with the cold of thy arrows. Hither will come speaking and reciting the Woman who is my Lady. Beneath the beautiful black heaven is she sitting, guarding thy lakes whence thou drawest health, thy plumes. From them cometh beauty. Thou wilt cleanse us who are thy sons who wander here beneath thy healthful shadow. Thou wilt purify us with thy health-giving tears. Thou wilt increase for us thy succor. Thence will it arise from out thy black cloud and will go beholding within the beautiful great cloud. It will be created with thy healthful cloud whence come the lightning and the drizzle. From there he speaketh, answering thee within thy cloud, alone. Then will it look to both sides and thou wilt cleanse it with the cold of thy arrows. Round about beneath thy heavens will it gaze and thou wilt purify it with the cold of thy tears, round about in thy paths. From it thou sendeth the clouds and, within the cloud, thy lightning which appeareth in thy paths.

From there will it go beholding beneath thy beautiful white heaven where it will be formed of the beautiful white cloud. Hence will go speaking the beautiful white Bead-

man who sitteth beneath thy beautiful white heaven on the beautiful white bead which is thy throne, guarding thy lakes. From these wilt thou raise thy beautiful white plumes whence come beauty and health. From thy beautiful white plumes cometh the rain; from them come the clouds and within the cloud thou sendest lightnings which flash on thy beautiful white carpet. From there will it look to both sides, gazing within the beautiful white cloud where it will be formed of the white cloud. From it thou wilt bring health and wilt cleanse with thy arrows, round about beneath thy heavens.

It will go about gazing beneath the five green heavens where it will be formed of thy five beautiful clouds. From there will it arise with thy five Words and will go about observing in the seven beautiful heavens. There will arrive speaking our Lord, the Sun, the Cloud, the Plume, the *Cidukam* from which cometh health in the many-colored cloud. With thy beautiful gray arrows wilt thou cleanse it. Thou art seated on thy seven beautiful thrones guarding thy seven beautiful lakes whence thou wilt raise thy health-giving plumes which appear round about beneath the east, the north, the west and the south. From there afar the lightnings flash through the seven clouds. From there thou wilt speak and they will reply unto thee from all around beneath the heavens, from north, west and south within the seven clouds. So wilt thou end thy five beautiful Words.

With this formula thou wilt forgive me. Hail! my Lord, my Lady, my Morning Star.

3. TO CONCLUDE THE FIESTA OF THE RAIN

a'tiputhi'möt	a'ptu'i'	dio's	in.o'G
We have come	be	God	my Lord.
api'ctunha'gicda	i'nimö	napitiD'a'kta	
Thou me wilt pardon	here	that thou didst us-	
leave			

hi'd-i	navarictö'd'oG	um'ai'niGdam
this	that is green	thy <i>petate</i> on.
kuamömö'dör	naB'ivo'pmigda	hög'a
Then there from	that thou hither wilt raise	that
va'viar	óhi	gamu''umi
gray	beautiful	those thy ceremonial arrows
	which thou with-	
kötitsö'sbida	hög'a	navaricko'k'dakam
us wilt go shielding	that	which is sickness
arici'ko'r	navarumtöt'vagi	ci'a'r
is vicinity	which are thy skies	east
wöt'a'	ba'varip	hu'rnip
beneath	north	west
		south
a'ricivgo'k	óhi	töt'vagdam
are seven	beautiful	skies on.
		Then there from
aB'aiD'a'giuna		na'varichö'pitkam
thou hither us wilt cleanse		which is coldness
na'varumno'v		na'pgama.i'twi'cturda
which is thy hand.		That thou, beginning, from us-
		wilt repel
hög'a	navaricko'k'dakam	xu'p'ur
that	which is sickness	wind
ci'cvorig	na't'unön'ö'	hidi
plumes	which fly	this
navarum'ai'niGdam		a.möm'ödör
which is thy <i>petate</i> on.		There from
naB'ai.iD'a'g'iD'a		na'varumgö'gu'cdara'
that thou hither us wilt send		which is thy succor
na'phök'ötit'ö'vörtu'rda		na'varum.-
which thou with to us wilt extend		which is thy-
ö'rad'ak'am		
inwardness.		

NOTE

This prayer is recited by the Chief Singer at the close of the Rain *Fiesta* about dawn on the following day.

TRANSLATION

Oh God, my Lord! We have come where thou art. Thou wilt forgive me, thou who didst leave us here on this thy green carpet. From afar thou wilt raise thy beautiful gray arrows with which thou wilt shield us from sickness round about in thy heavens, beneath

the east, the north, the west and the south in
thy seven beautiful heavens. From there
thou wilt purify us with the cold, which is
in thy hand. Thou wilt cast from us the
pestilence, the whirlwinds, the plumes which
fly about on this thy carpet. From afar thou
wilt send us thy succor and wilt reveal unto
us thy spirit.

4. TO PREPARE THE PATIO FOR THE FIESTA OF THE ELOTES¹

adiu's *naparinsu'sbidat* *inci'u'k*
To God that thou art my Guide, my Morning Star,
in.o'G *naparinda't* *ci'arwö't'ahö'*
my Lord. That thou art my Lady east beneath
there

napusoi'má'c *napitpubö.'iniö'*
that thou sad appearest that thou didst hither speak

napitpuböiwö'pgö *amöhödör*
that thou didst hither send lightnings there from

napitpuböihíkmāt *ati'cumtá'n* *ha'gicdara*
that thou didst hither send clouds. We thee beg
pardon

navarci'vgok *ohi* *tötvaGWö't'a* *pixödör*
that are seven beautiful skies beneath where
from

napuböim.a'r'gid *kuticputömai.amtá'n*
that thou hither art created. Thus we continually-
you beg

há'gicdara *kupimi.'tuthá'gicda* *kupimi'.*-
pardon that ye us will pardon, that ye us will-

itma'kia *lise'nsia* *kutsapi'ni.itu'kakda*
give permission that we here may pass the night

kutkö'amdo'dicda *höga* *navaramnöí'kar*
that we decorated for you may make that which is-
your *patio*

para *natpumci'cvod'a²* *höga* *it.ö'ciG*
in order that we for thee² may make plumes he
our Corn

kut.i'ni.cia'dá'rsa *gactökö.dam* *ci'du'Dkam*
that we here them may place that powerful fetishes

nampuntö'tök *ganavaricta* *ava't'o.dám*
that they are called that which is white their-
tapexte on

ganavaricta *mai'niG.wö't'a* *kutsapi'.*-
that which is white *petate* beneath. Then we-

putuasa'sa'uda³ *para* *natputuiákta⁴*
say for them we will play³ in order that we may-
bless⁴

para *napucbai'k'a* *nat'uuh'gia*
in order that may be able that we may eat.

kuti'puamci'cvod'a *höganavarcivgok*
Then we for you will make plumes that which is seven

amni'o'khököt *para* *natpuam'a'ttöd'a*
your word with in order that we you may cause-
to know

ganavarani'o'k *ganamaritgökorak*
that which is their word they who are our *manes*

wöpuhímdam *nampuböit'ökdin* *gana'.*-
before gone on; that they hither us come extending
that which-

varano'v *para* *natpua'bantuD'a'gimöt*
is their hand in order that we in it having-
enfolded ourselves

gamtönöí.dida *wöcorasa'Ba* *kuha'pu.pu.*-
may go beholding all hours in. Then so-

i'cöpata'n *ha'gicdara* *wö'pu*
also them beg pardon first

höga *navaritci'uk* *kuvipuböitnöí.dida*
he that he is our Morning Star. Then he hither us-
will come beholding

pixö *nat'uha'nda* *pixö* *nat'ima'cdida⁵*
where that we will meddle where that we will-
go dawning⁵

pixö' *natitu'kakdida* *kuyam-*
where that we will go passing the night that not-

ha'ctuüD'amhacumwa'da *ickögököt*
anything over us anything will happen strong with

aticia'D'ida⁵ *kumipuböitnöídidida*
we will arise.⁵ Then they hither us will come be-
holding

⁴ By raising the ears of corn to the heavens.

⁵ The stem *ma'c* denotes APPEAR; the stem *cia* is evidently related to *ci'a'r*, EAST. Both are used with the idea of ARISING AT SUNRISE, *amanecer*.

¹ Nahua *elotl*, GREEN EAR OF CORN.

² Possibly auditory error for *-pu-am-*, YOU.

³ On the musical bow.

ganamaritgö'korak *konkih*apögia-
they who are our *manes*. With which thus only-
ti'cpuam'á·tuD hidi taku'gumö''köt
we you give to know this fragment with
porki avi'a'mhacicbaíG natamá'töD'a
because not anyhow can that we you will cause-
to know
ganavaramni'o'k navaramhi'mda
that which is your word which it is your way
porkia·'tiv iti'kradö'köt putso'sbidim
because we our filthiness with us go obstructing.
konki'·hapí itkaök kudiu'spöcambi'ak'a
With which thus is; us hear. That God you will-
sympathize.

NOTE

The *Fiesta* of *Elotes* or ripe ears of corn is held on September fifth. The Chief Singer arrives early in the evening and recites this prayer to the divinities to beg permission to prepare the *patio* for the *fiesta*.

TRANSLATION

Hail! my Guide, my Morning Star and my Father.

My Mother, who sadly appearest beneath the east, whence thou didst speak, sending thy lightnings and clouds, we crave thy forgiveness. Beneath the seven beautiful heavens thou wast created.

Continually do we implore you to forgive us and to give us leave to pass the night here, to array your court for you, to make you plumes of our Corn, and to place here the powerful *cidudkam*, as they are called, on their white cloth beneath their white carpet. We will play for them in worship, that we may be enabled to eat. Also will we make plumes for you with your seven words, that we may teach you the Word of our spirits who have gone before. They come reaching unto us their hand that we, enfolding ourselves in it, may go beholding in all hours.

Likewise do we beg forgiveness first of Him who is our Morning Star. He will come

to watch over us where we perform, where we pass the night and rise with the dawn, so that no ill may befall us and we may arise with strength. Our spirits will come to watch over us.

Only this fragment do we say unto you, for we may not teach you more of your Word, which is your Way, for we are confused by our sinfulness. This, no more. Hear us! May God bless you.

5. TO COMMENCE THE FIESTA OF THE ELOTES

adio's na'par.inq'·k tunha'giciD
To God, that thou art my Father. Me pardon
hi'di hōmad gok' ba'ik ni'.o'k'hōk'öt·
this one two three word with.
tunha'giciD *porke* na'naric.i'kra'k'am
Me pardon because that I am vile
hōg'ahököd a'nicponsó'bdim gōkō
that with I myself obstructing. Therefore
nipumtán hágicdara ku'pi'am.ago'-
I thee beg pardon. Then thou not in two-
kiptönö'nöik·da' picina'ptunda'gia¹
places wilt look. Thou in me me wilt seize¹
namarit.gö'korak vöpöhímdam na'pu.pui'-
that they are our *manes* before go on. Thus-
cō'p pi'miambi'ak'a napimarapim
also ye not will need that ye are ye
pimia'm.soi'umö'riD'a pi'micböintö'kda
ye not sad selves will feel. Ye hither me will extend
hōg'a navaramno'v *para* nan.-
that which is your hand in order that I-
a'ptunda'gia *para* nanickö'k·hōk'öd.-
in it me will seize in order that I happy with-
ima'cdida ga'gurahö'van pimi.iu'·rnida
will go appearing. Aside there ye will go casting
gactö'nkam hōga navaramu'·umi hō'ga
that heat that which are your ceremonial arrows
that
navaramkávarakhö'kōd pi'·mi.potso'sbidim
which are your *chimales* with ye us go protecting

¹ If correctly given, this form is inexplicable.

böc ci'ko·rhōvan högacto'nkam
all vicinity there that heat.
ku'pigama.iwa'hida höga ictonkam
Then thou wilt go repulsing that heat
natpöiD·ám.hagö'i gö'kö ni'pumta'n
that it did us over already fall. Therefore I thee=
beg
ha'gicdara pia'mbi'ak'a napsoi'umö'riD'a
pardon. Thou not wilt need that thou sad thy-
self wilt feel.
apica'p'tumda'gia ganamaritgökorak
Thou in them thyself wilt seize they that are our=
manes
amöhödör namitpöihíkmāt
there from that they did cloud up
namitpöböiwöp'gö höga na'vargö.-
that they did hither lighten that that is great=
tö'vakwö't'a navarci'a'r amöhö'van
sky beneath. That is east there from
natpöva'nio ha'va natpöbia'hö'k
that did already speak and that he did hither=
already reply
ba'baripkam natpöwa'nio havahö'rnip
North. That he did already speak and west
natpö'vahök höga hu'huktio'D
that did already reply that Pine-Man
na'tpu.böa'hök ha'pu natpöva'p'nio
that did hither already reply. Thus that did al-
ready again speak
natpöbö.a'hök hö'ga' o'gipa anihōvan
that did hither already reply that south. There
tum'a'agdimuk cíkor'hōvan hi'di
hence already gone conversing vicinity there this
hö'köD namitpöva'nio ci'vgo'k
with that they did already speak, seven
tö'tvagdam natpuvák'ugāt
skies on that did already arrive.

TRANSLATION

Hail! thou who art my Father. Pardon me these few words; forgive me them. For I am vile and therefore do I obstruct myself. Therefore do I beg thy forgiveness. Look not askance; thou must be possessed of our spirits who have gone before.

And ye who are ye, do not feel sad. Ye will reach unto me your hand that I may be held in it and arise with gladness. With your arrows will ye cast aside the heat; with your *chimales* will ye shield us from it, round about.

Thou wilt repel the heat that has fallen upon us. Therefore do I beg thy forgiveness. Be not sad. Thou must be gathered unto them who are our spirits who from afar send the clouds and the lightnings beneath the great heaven.

From the east he spoke and He of the North replied. He spoke and the West replied, replied the Pine-Man. Again he spoke and the South replied. And so did each in turn repeat the word they had spoken till it came unto the seven heavens.

6. TO CONCLUDE THE FIESTA OF THE ELOTES

adiu's narin.q'G narinici'u'k
To God that thou art my Lord, that thou=
art my Morning Star,

insu'sbidat ati'cpuböhímöD puctuga'i'm
my Guide. We hither came desirous of roasting

hi'dimnői''kar·dá'm böc na'tpuin.da'r'im
this thy *patio* on all that we here are sitting

navarumnői''kardám pihōvan na'-
that is thy *patio* on where that=

pitpuda'iwak' sa'sa'kic navarumo'k
thou didst, having sat down weep for him who is=
thy Lord,

na'varumda't ci''arwö't'ahö' napu-
who is thy Lady, east beneath there that=

a'rgidic pixö' napuká't' ganavarumhávú¹
is created, where that is hung that which is=
thy *jícara*¹

böc umu''umihök'ö't umka'kvarhōku'D
all thy ceremonial arrows with thy *chimales* with

¹ A cup or bowl made from a gourd and generally decorated with beads impressed in wax.

navaricta'm'ai'niGwöt'a navaric'i'kmatká't'
which is white thy *petate* beneath which is cloudy=
overspread

napucva''u'taG napucbi'gikam pihö'
which drizzles which . . . where

napui.vu'sandim ganavarhi'ko'm pihö'
that arises that which is cloud where

natpuböiwö'p'gö natpubö'inió' ganavarci'-
that did hither lighten that did hither speak
they which=

vgok o'hi tö'tvaGwöt'a amuhö'dör
are seven beautiful skies beneath. There=
from

napubö'inió'k'im napuböiva''u'taG
that hither comes speaking that hither drizzles.

amuhödör napuvackáit'im hō'ga
There from that already comes listening she

navarmárad natpubö'ihót't' ga.o'gaD
who is his daughter that he did hither send he,=
her father

hidi navarictōdog mai'niGdá'm
this that is green *petate* on

napuica'picda'tpam'ác natpui'nimöhö'-
that it well clean appears. That she did here=

vadúvia' hidi nöikargid'ám böchōk'u't
already arrive this his *patio* on all with

hacnapuci'dúdu ci'korhúwan puva.'o'imō
thus that hoards vicinity there already walked

pihö'dör natpubö'ixo't' gaó'gat
where from that he did hither send that her=
father.

kuna'tpunö'vadu'via' hidi nöikargid'ám
Then she did here already arrive this his *patio* on

sá'kimōG ganavarci'vgok o'hi
having wept they which are seven beautiful

tö'tvawkwöt'a ba'bariB hu'r'niB
skies beneath north west

o'gipa ci''arwöt'a pixödör
south east beneath where from

natpuböiho't' gao'gad para
that he did hither send he her father in order

¹ This form is impossible; the future suffix is probably superfluous.

na'puini.ma''riat hidi nöi'kargid'ám
that she here should appear this his *patio* on.

kuna'titpua'bö'i para nat.ivo'migda
So we did already take up in order that we will lift

natpuva.a'r'gi(dida)¹ ha'cnacidúdu
that he did already (will)¹ create thus that hoards

ci'korhúwan napurnöi'kargid'ám
vicinity in that is his *patio* on

puva'tō ganavarictōdok ba'togid'ám
already placed that which is green his *tapete* on

pixō napua'r'gidic natitpuva'ga'í
where that creates that we did already roast

natitpuva'hu' kuvictuthá'gicda ganavaró'-
that we did already eat. Then us will pardon he=

gat ganavardō.ut wō'c isa'-
who is her father she who is her mother all
her=

sakumgidōkō't' pihö' natpumá'cir
tears with where that she did appear.

natpuva'nu'k' a'sta kwiya'mivo'migda²
That she did already guard until that not=
will raise.²

ku'nkihapi nicpum'át'uD konkidio's
With which thus I thee give to know. With=
which God

pücumbi'ak'a
for thee will feel.

TRANSLATION

Hail! thou who art my Lord, my Morning Star and my Guide. Hither did we come to roast in this thy court, all of us who here are seated in thy court. There thou didst seat thyself and didst cry unto Him who is thy Lord and thy Lady who was created beneath the east. There is hung thy *jicara* with all thy arrows and thy *chimales* beneath thy white carpet o'erspread with drizzly clouds. There ariseth the cloud whence came the lightnings and the voice beneath the seven beautiful heavens. Thence it cometh speaking and drizzling.

² Probably a direct translation of the Spanish idiom *hasta que no* in the sense of UNTIL.

From afar cometh hearkening she who is his daughter whom he, her father, did send to this green carpet, beautifully clean. Here she arrived in this his court with every adornment that belongeth to her, having journeyed from whence her father sent her. At last she came, weeping, unto this his court, beneath the seven beautiful heavens, beneath the north, the west, the south and the east. From there did her father send her that she might appear in this his court.

Therefore did we grasp her to raise up her who was created round about; laying her on her green cloth in her court, where she was created, we did roast and eat her. Therefore will He who is her father and her mother forgive us because of all her tears. There did she appear and wait until we should raise her up.

Thus do I give thee to know. May God have mercy on thee.

7. TO PREPARE THE PATIO FOR THE FIESTA OF THE PINOLE

<i>adio's</i> To God Star,	naparinsu'sbidat who thou art my Guide,	inci'u'k my Morning ^s
in.o'G my Lord,	inda'D my Lady.	anihö There
ci'ko'r vicinity	ganavarica'p.ma'cim that which is well appearing	am.a'- your ^s
tockardám seat on	navarictōdog that is green.	kuha'pu.- Then thus ^s
puicō'B also	nicamtan I you beg	ha'gicdara pardon
napimitunha'gicda that ye me will pardon	hidi this	hömat one
gok two		
vaik three	ni'o'khököt word with	navartakugamhököt which is fragment with
<i>porki</i> because know	aniamha'cicba'ík I not any can	nanam'átod'a that I you will cause to ^s

¹ Nahua *pinolli*, PULVERIZED CORN-MEAL.

ganavaramni.'o'k höga navaramtótōnrik
that which is your word that which are your^s
suns.

kunsapi'tuwó'cka hidi navarictōdo
Then I say will sweep this which is green

amnōíkárdám para nansapi'ni.i'-'
your patio on in order that I say here^s

citu'kakda nanpu.i'ni.tuna'da
will pass the night that I here will make fire

navaramnōíkárdám para nan.i'ni.adá'rsa
that is your patio on in order that I here them will^s
place

höga cidudkam nampumtōtōk hidi
that idols that they are named this

navaricta' ava't'o.dám navaricta'
that is white their tapexte on that is white

amainigwōt'a ganavarau'umihököt höga
their petale beneath. That which are their ceremonial ar-
rows with that

navaraka'k'varak pihö' nampuökōditso'-'
that are their chimales where that they with us^s

sbidim anihö wōc'ikorhōvan
go protecting there all vicinity there.

kuti'puama'tōd'a kutsapi'pumiwá'G höga
Then we them will cause to know that we say hence^s
scatter that

navaratui'spi¹ navaravámuit²
which is their pinole¹ which is their atole.²

kuti.ini.pūcitō'kia hidi navaraha'vu'ōra
Then we here will place this which is their^s
jicara within.

kuticpu.ama't'ut ganamaritgōkorak
Then we them cause to know they who are our manes

wōpuhi'mdam anihö' nampuda'dar
before go on there that they are seated

nampubōitnōíð wōcorasa'ba
that they hither us watch all hours in

nampubōit'ō'k'it hōganavarano'v
that they hither us extend that which is their hand

natpwa'ban.tuð'a'gimöt gamtōnōíðim
that we in it having wrapped ourselves going observing

² Nahua *atolli*, PINOLE MIXED WITH WATER AS A GUEL.

wōcorasab'a kuti'cpuatán ha'gicdara
all hours in. Then we them beg pardon

ganavarinsusbidat inci'uk ino'k
she who is my Guide, my Morning Star, my Lord,

inda'd kumi'puma'tōhi itka'ök
my Lady. Then they shall know. Us hear!

kumitutha'gicda konkidio'spöcambi'ak'a
Then they us will pardon. With which God you will-
sympathize.

NOTE

This prayer is spoken by the Chief Singer upon arriving at the ceremonial *patio* early in the evening of the fifth of January in order to beg permission of the divinities to prepare the *patio* for the *Fiesta* of the *Pinole* to be held that night.

TRANSLATION

Hail! my Guide, my Morning Star, my Lord and my Lady who are seated round about on your pleasant green throne. I beseech you, forgive me these few words, this fragment, for I may not teach you your word, which is your days. I will sweep this your green court that I may pass the night here, that I may kindle fire here in your court and place here the *Cidudkam*, as they are called, on this their white cloth beneath their white carpet. With their arrows and their *chimaies* do they protect us in all parts. We say unto them that we will scatter about their *pinole* and their *atole*, and will place them here in this their *jícara*.

Also do we implore our spirits who have gone before, there where they are seated, watching us in all hours, that they reach unto us their hand that we, wrapping ourselves in it, may go beholding in all hours.

Also do we beg forgiveness of my Guide, my Morning Star, my Lord and my Lady. So may they know. Hear us and forgive us! May God grant you his mercy.

8. TO COMMENCE THE FIESTA OF THE PINOLE

napimarinháha'cdun anihönapimtuda'da'r
That ye are my relations there that ye are seated.

kupi'miambi'ak'a hactudö'kö't napimsoi'-
Then ye not will feel anything with that ye-

um'ö'ri'd'a höga amömö'dör höga
sad will feel. He there from that

dio's itq'k id'a't avipuböiam-
God our Lord, our Lady he hither you-

da'giuna höga navaricxö'pitkam
will cleanse that which is coldness

navaramu''umihököb kumgama.iam-
which are your ceremonial arrows with. Then they-

wi'cturda höga navaricko''dakam
you will quit that which is sickness

ga''gurahu'van nagamau'rna mökörhö'-
aside there that he will raise distant-

van kuviambiha'k'tu'rda ha'ci'd'u'nia
within. Then not hither will finish any us will-
happen

hi'd'itu'ki'pságid i'nimö natitpubaiva-
this night within here that we did hither-

da'ra'iwa hi'di navarictö'd'o o'hi
already seat ourselves this that it is green
beautiful

navaranöi'kardam höga namaritgökoraG
which is their *patio* that that they are our-
manes.

kuxa'cumdúk'adhö'köb ku.a'mumö'dör
Then any happening with. Then there from

amatö'vö'r'turd'a¹ gu'gucdara da'di
they for them¹ will lengthen succor health

hi'ko'm natxök'ö'gamtötu'gia ku'hi'di
cloud that we with will see. Then this

hö'mad'akamö'k'ö a'pimi'ctunha'gicda
creation with ye me will pardon

napimarinháha'cdun napimitci'va.umtá't
that ye are my relations. That ye did tired your-
selves feel

amumö'dör napimitso'soigim
there from that ye did sadly go

¹ Possibly should be *amit*—, FOR US.

napimitacihu't'ua napimit'atumkó'kdat
that ye did stumble that ye did already your-
selves pain.

pero högaköt pi'miamhacuma'k'a
But that with ye not any yourselves will-
think.

kugamumö'dör namaritgö'k'orag
Then they there from that they are our *manes*

a'migama.itwi'cturda amiivo'pmigda
they from us will quit they will raise

navaricda'di ka'va'r navarawö'p'uivas
that is health. *Chimal* that is their faces

namhö'kötsö'sbi'da navaricko''k'dakam
that they with will shield that is sickness

ci'a'rwö''ta va'varip hu'r'nip
east beneath north west

o'gipas¹ arici'vgo'k o'hi tö'-
south ¹ are seven beautiful skies=

tvagdam ku.a'bimödör amiböimu'mgiad'a
on. Then there from they hither will bend

hög'a na'va'raci'cvod'ad namhök'ö'itxö'-
that that they are their plumes that they with=

pictörda hög'a navarha'k'da²
for us will chill that which is complete.²

kuhidi'kö'd pimictunha'gicda ku'n'-
Then this with ye me will pardon. Then I=

i'nimö.ha'pu.am'a'tud napimarinha'ha'cdun
here thus you give to know that ye are my relations.

dio's picambi'ak'a
God for you will feel.

NOTE

This prayer is addressed by the Chief Singer to the communicants assembled to celebrate the *Fiesta* of the *Pinole*, or corn meal, at the beginning of the ceremony.

TRANSLATION

Ye are my brethren who are seated here. Ye need on no account feel sad. For God who is our Father and our Mother will purify you from afar with your arrows, which are

¹ Eleno gave *o'gipa*; Rito insisted that *o'gipas* was correct.

the cold. They will cast from you the pestilence which he will put far aside. No harm will come unto us this night while we are seated here in this beautiful green court of our spirits. From afar they will send us increased succor, health and clouds, that with their help we may behold.

Ye will pardon me this formula, my brethren. Ye have tired yourselves on your sad way hither; ye have stumbled and hurt yourselves. But do not on that account apprehend anything. Our spirits will protect us; they will bring health. With the *chimal*, which is their faces, will they shield us from sickness beneath the east, the north, the west and the south in the seven beautiful heavens. From there will they bend hither their plumes with which they will chill us.

With this ye will pardon me. Thus do I say unto you, my brethren. May God bless you.

9. TO CONCLUDE THE FIESTA
OF THE PINOLE

adiu's inq'G inci'u'k tunha'gicid
To God, my Father, my Morning Star. Me=
pardon.

a'tivatsapi'cpuinda'r'im amtánimöt
We, we say here seating ourselves you begging

ha'gicdara *porki* titi'ma''wa gatui'sap
pardon because we did hence already scatter
that *pinole*.

kuti'cpuama'tud bö'cir natpuindádar
Then we you cause to know all that we here are=
seated

nati'tpua'.má'cid hidi tukasá'git
that we did already appear this night within

natitupui'niva.dára'iwa ti'cputö'maiam-
that we did here already seat ourselves. We continu=

sá'kcit napimargö'gur'kam ci'dú'kam
ally you weep that ye are greatnesses fetishes

na'pimuntötög kuha'pu.pui'cö'p
that ye are named. Then thus also

² Difficult to translate.

ti'camtán há'gicdara kuvia'mið'am.tuð'ka
we you beg pardon that not us over-
will happen.

ku'ganavaramu''umihðk'ö pimitso'sbidida
Then that which are your ceremonial arrows with ye-
us will go shielding

hö'ga navaricko'k'dakam wöcorasa''ba
that which is sickness all hours in

icxö'pitkamök'ö'd pì'mið'a''giunið'a
coldness with ye us will go cleansing.

kuga''gurahöwan api'minö''nið'a
Then aside towards ye will cause to fly

gactónkam kuha'pu.pui'cöþ ati'cumta'nim
the heat. Then thus also we thee go begging

há'gicdara na'paritám.itci'u'G na'pu.o'íðak
pardon who thou art our yellow, our Morning Star
that thou belongest

ci'arwö't'ahö'van na'pitpubö'iwöþ'gö
east beneath there that thou didst hither send-
lightnings

na'pitpubö'ihí'kmað napitpuböin'io
that thou didst hither send clouds that thou didst-
hither speak

na'pitpubö'it'ðk hö'ganavarumnóv
that thou didst hither us extend that which is thy
hand.

kuha'ctu.gö'kamö'k'ö't kuvia'mið'amha'c-
Then anything greatness with. Then not over us-

tuacumwáda kutiti'cto'nimör.ba'cituháha¹
anything will happen. Then we did suddenly al-
ready make *izquite*.¹

kutiti'puma'vwá höga a''rak.úv
Then we did hence already scatter that child-
female

navarum'ár na'pitpuböida'ktá hidi
which is thy daughter that thou didst hither send
this

oi'dadám kugöku.ti'pumtán há'gicdara
world on. Then on this account we thee beg
pardon

na'varci'vgók ó'xi tð'tvak.wö't'a
that are seven beautiful skies beneath

na'pua'rgidic kutiti'cpuböidáraiwa
that thou art created. Then we did hither seat-
ourselves

¹ Nahua *izquite*, TOASTED CORN.

navaric.hi'dictö''do amnö'i''kardám vö'c
that is this green your *patio* on all

itha'pu.hök'ö ithio'cgihö'k'ö² havahidi.-
our *jícara* with our flower² with and this-

itvá'm'uit ku'pimia'mpihö'.sa'sar'kadid'a
our *atole*. Then ye not anywhere will discompose

ganavaramhí'mda navaramní.o'k'
that which is your way that which is your word

navaramtótnorik kutiti'cto'nimör.ba'cituhá
that which is your suns. Then we did suddenly al-
ready make *izquite*

hidi amnöi'kardám kuticpuamtánim
this your *patio* on. Then we you go begging

há'gicdara hidi navarci'vgok
pardon this which is seven

ni.'o'k'hö'köt na'pitpubö'idak'ta
word with. That thou didst hither leave

ganavarum'ár na'pitpubö'inió ci'vgok
she who is thy daughter that thou didst hither-
speak seven

ni'ö'k'hököt na'pitpubö'ihó't hidi
word with that thou didst hither send this

navarictö'do amai'niðám navaricap-
that is green your *petate* on that is beautiful-

má'cim.ká't na'varichi'komak navaric-
appearing, outspread, that is overclouded that is-

va''utak navarichi'kmat.ká't kuha'pu.ð'p
drizzly that is beclouded, outspread. Then thus also

ati'camá'tut ku'nkiha'p.í inka'ök
we you cause to know. With which thus is. Me hear

naparino'G naparinda't naparinsu'-
who thou art my Father, who thou art my Lady,
who thou art my-

sbidat inci'u'k kunkidios pöcumbi'aka
Guide, my Morning Star. With which God thee feel.

TRANSLATION

Hail! my Lord and my Morning Star.
Forgive me. Seating ourselves, we beg your
forgiveness, for we have scattered the *pinole*.
We give you to know, all of us who here are
seated, that we have this night appeared here
and seated ourselves.

² The "flower" signifies *peyote*, Nahua *peyotl*, *Echino-*
cactus or *Lophophora Williamsii*.

Continually do we beseech you, ye who are called the powerful *Cidudkam*. Likewise do we beg your forgiveness, that no ill may befall us. With your arrows will ye cast from us all sickness and in all hours will ye purify us with the cold. Ye will put to flight the heat.

Likewise do we beg thy forgiveness, our Golden Morning Star who belondest beneath the east, whence thou didst send the lightnings and the clouds, whence thou didst speak and didst reach unto us thy hand with magnitude. Therefore no ill will befall us because, unbidden, we have toasted *izquite*. We have scattered the maiden who is thy daughter whom thou didst send to this world. Therefore do we beg thy forgiveness, who wast created beneath the seven beautiful heavens.

We have seated ourselves in this your green court with our *jicaras* and our *peyote* and our *atole*. Ye will not interrupt your way, your word, your days because, unbidden, we have toasted *izquite* in this your court. Therefore do we beg your forgiveness with these seven words.

Here thou didst leave thy child. Speaking the seven words thou didst send her to this thy green carpet, beautifully outspread, overcast with drizzly clouds.

Likewise do we give you to know.

So be it! Hear me! thou who art my Father, my Mother, my Guide and Morning Star. May God bless thee.

10. TO PREPARE THE PATIO FOR THE FIESTA
OF THE MILPA CUATA¹

adiu's *naparinsu's* *bidat* *inci'uk*
 To God that thou art my Guide, my Morning-Star,
ino'k *indat* *anihö'* *napimpudadar*
 my Father, my Mother, there that ye are=
 seated

¹ Nahua *milpa* properly signifies a cornfield; among the Tepecanos it connotes the growing corn plant. Nahua *cuate* means "twin;" Tepecano changes it to *cuata* to agree with *milpa*.

cikorhő'van ganavarictödó ama'tockardám
surroundings in that which is green your seat on.

kupimi'tutmakia	<i>lisensia</i>	kutpu-
Then ye us will give	permission	that we-

i'nicituha'na *para* natkō'tudo'da hidi
 here will handle in order that we decorated-
 will make this

navaramnōīkardām	<i>para</i>	natsapuka'īya
which is your <i>patio</i> on	in order	that we may=
hear		

höga	ni'ok'id	höga	o'B ²
that	his word	that	stranger ²

napumöhödöra.umá.gim ci'arwö'tahödör
that he afar from already comes conversing east=
beneath from.

kutsapi'pu.ininö'ra hidi tōho'v pixö'
Then we say here will await this cave where

namiamit·ōgia	hidi	navarictútu·k
that they not us will see	this	that are dark

u'u.c.ōr^s *para* natpugamiká:hida
mountains^s within in order that we may go-
hearing

ganio'k'it kuvipumöhödörva''umágin
that his word. Then he there from already comes-
reminding

pixödör	natpuböiho't	ganavarogat
whence	that he did hither send	he who is his-
father		

navardō.öt	<i>para</i>	napu.intam.soi-
who is his mother	in order	that he here sadly-

'má:čka initságít napuitkumpá'niaraD'a
should appear here us between that he us should-
accompany

pixō	napusoi'má:cka	itvō'm
where	that he sadly should appear	us with.

kupumöhödörva''hi'm	puböa'nio
Then he there from already comes	hither already=
spoke	

böawöp·gö wö·c kötui'kamököt
hither already lightened all decorations with

wöc'i'cvodgiD'ököt hacnapua'r'gidic
all his plumes with. Thus as he forms

² This is the term applied to the Mexican neighbors.

³ *Montañas*, WOODED HILLS; *u'c* signifies TREE.

napuca'pma'cim kōtui'k'am bō'him
that good appearing decoration comes

ganavarictōdok tō'idōkōt pumōhōdōrva'-
that which is green garb with thence already

umágim wōc'i'korhōvan hacnapuci'dúdu
goes counselling all surroundings thus that hoards.

kuti'pukōD'ún'ahi para natpunō'ra
Then we decorated ourselves will make in order
that we will await

hi'di navarnō'karad'am kuvi'pubōi-
this that is his *patio* on. Then hither-

du'via para natsap'ukaíya ganio'kit
arrives in order that we may hear that-
his word,

para natpunō'íD'a para natputōtgidá
in order that we may see, in order that we-
may repeat

höga nio'kit para natpuhí'nkoida
that his word, in order that we shall cry to-
him,

para natpumá'tōD'a navaro'gat
in order that we may give him to know who is-
his father

navardō.ōt natpubōiho't hidi
who is his mother that he did hither send this

oi'dadám para napurit'u'kuka¹
world on in order that he be our flesh¹-
will

para natpuökōt.gamtōnō'íD'a hidi
in order that we with may go seeing this

oi'da.dám konkimi'puma'tōhi inka'ök
world on. With which they shall know it. Me hear

ganamaringōkorak wōpuhi'mdam
they which are my spirits before gone on.

kuhapu.puicō'p nicata'n hagicdara
Then thus also I them beg pardon.

konkidiospōcambi'ak'a
With which God you feel.

NOTE

The *Fiesta* of the *Milpa Cuata*, celebrated on the fifth of March, is rather variant from

¹ The flesh of our bodies.

the other three *fiestas*. It is held in a cave or rock shelter and is quite different from the others in type. As before, the Chief Singer arrives early in the evening before the others and recites this prayer to the divinities to beg permission to prepare the dance *patio* for the celebration of the *fiesta*.

The *Milpa Cuata* is any corn plant which grows with a forked stalk and an ear on either branch. It probably has an intimate connection with the horns of the deer. At harvest time the forked stalks are garnered with a special prayer (no. 29). They are then bound in a sheaf and preserved until this *fiesta*.

TRANSLATION

Hail! my Guide, my Morning Star, my Father and my Mother, seated round about on your green throne. Ye will give us leave to work here, to adorn this your court that we may hear the words of the stranger who from afar cometh counselling from beneath the east. Here will we await him in this cave among the dark forests where the neighbors will not behold us, that we may hear his word. He cometh counselling from afar whence his Father and his Mother did send him mournfully to appear here among us and accompany us. Already he cometh; he hath spoken in the lightnings with all his adornment, with all his plumes. He cometh arrayed in his glorious green garb with which he was created, counselling on every side.

Therefore will we adorn ourselves to wait for him in this his court. Here he will arrive that we may hear his word, that we may behold him, that we may repeat his words and that we may cry unto him. We will say unto Him who is his Father and his Mother that he did send him to this world to be our flesh, that we might go beholding in this world.

Thus shall they know it. May my spirits who have gone before give ear unto me. Likewise do I beseech them. May God bless you.

II. TO COMMENCE THE FIESTA OF THE MILPA CUATA

a'diu's in.o'G inda't
To God, my Lord, my Lady,
inci'u'G tu'tha'giciD hi'd'i
my Morning Star. Us pardon this
hö'mat go:k nío'khökö'D
one two word with
napimaritgö''korag napimitnöödim
that ye are our spirits that ye us go beholding
vö'co'rasa''Ba nati'má'cdim pihö'-
all hours in. That we go appearing where-
nati'húru'ndim¹ napimitnöí.dim
that we go retiring¹ that ye us go beholding
vöcorasa'Ba napimaritgö''korak
all hours in. That ye are our spirits
pi'miambi'a'ka' pihöna'pimaço'kiptunö'-
ye not will feel where that ye to both sides-
nöikda ku'pimi'ctutha'gicda pihö'-
will look. Then ye us will pardon where-
natitúkaGdim pihö'naticía'dim na'pim-
we go passing the night wherever that we go-
dawning that ye-
itnú'kad'a na'pimaritgö''korag kupi'm-
us will guard that ye are our spirits. Then ye-
iamgo'kiptunöñöik'da' kuti'camta'nim
not to both sides will look. Then ye you go begging
ha''gicdara' ga''gurhá' pinöniD'a
pardon aside where will cause to fly
höganavarictón'kam pinat.a'tiviamóipö
that which is heat where that we we not walk.
ku'pimicbö'.ituda''giuna ichö'pitkamöök'öd'
Then ye hither us will cleanse coldness with.
ku'pimi'nöniD'a mö'khá'' hö'ga-
Then ye will cause to fly distant that-
navarictón'kam ku'pimicbö'.ituda''giuna
which is heat. Then ye hither us will cleanse.
kupimicnönid'a mö'khá' va'p'a'viar
Then ye will cause to fly distant gray
u''umi.hö'k'ö' pinat.a'tiviamóipö
ceremonial arrows with where that we, we not walk

¹ *huru'n*, TO SET IN THE WEST, related to *hur'nip*, WEST.

na'varamka'va'rigö'kö'D napimbö'.ituso'-
that which are your *chimaless* with that ye hither-
sbidim höganavarickó'kdakam ku-
us go shielding that which is sickness. Then-
ga''gura.hö'vinöñ'id'a ku'viamha'ctu.id'-
aside will cause to fly. Then not anything us-
ám.ha'ctua'cumwáda ati'puta'ním há-
over anything will occur. We go begging par-
gicdara hö'ganavaritsu'sbidat itciú'G
don he who is our Guide, our Morning Star,
navarit.ó'G na'pubö'it'ök'dim
who is our Father that he hither us comes extending
ganavarnóvit natpuha'ba'ntuö'ági'm
that which is his hand that we in it ourselves may-
go seizing
para nagama'itwíc'turda höga
in order that he for us will go repulsing that
navarickó'kdakam ha'pu'picö'p tictá'nim
which is sickness. Thus also we go begging
há'gicdara hö'ga navariD'át
pardon she who is our Lady
wadalw'pi pihö napuaptu'i'
Guadalupe where that she is
hö'ganavaricta'híko'm.sá'git örxöva'n
that which is white cloud within, within there
napua'rgidic höga navarci'vgo:k
that she forms. That which is seven
o'xi tötvak.dám pihö'napusoi'.má'c
beautiful skies on where that she sad appears.
napuböitnöi'dim vö'co'rasa''ba
That she hither us comes looking all hours in
natarmám'rat pihö natsoi'máma'c
that we are her children where that we sad appear
iti''koraksa'gid kuvi'pubö'itnöi'dida
our filthiness among. Then she hither us will come-
beholding,
avi'pugama'itwi'cturda gactón'kam
she from us will repulse that heat
á'tiv nata'rma'mrat kuvia'mid'a'm.tö'ö'ka
we that we are her children. Then not us over-
will happen.

kumia'mpihö'.ita'riwa'da gapa'r'nio'k'dam¹
 Then they not anywhere us small will make that-
 bad word on¹

namarú'Nmam² ga''gurahö'van
 that they are foreigners.² Aside there
 pi'miaso'sbidida ha'ctuicto'nkamökö't
 ye them will cast any heat with.

bö'.itnōi'dida hö'ganavarid'a't
 Hither us will go beholding she who is our Lady,

avi'puta'gvida böco'rasa'ban
 she us will go covering all hours with.

kunkiha'p.i má't'ök inka'ök
 With which thus is. Know! Me hear

naparinsu'sbidat inci'u'k in.o'G
 that thou art my Guide, my Morning Star, my-
 Lord.

konkihap'i diu'spö'cumbi'ak'a
 With which thus is. God thee feel.

TRANSLATION

Hail! my Father, my Mother, my Morning Star. Forgive us these few words, ye who are our spirits who do watch over us through all hours. Ye watch over us when we arise at dawn and when we retire at dusk and in all hours. Ye need not look askance, our spirits. Ye will forgive us and ye will guard us, our spirits, here where we pass the night and the dawn. Do not look askance; we beseech you, put to flight the heat, aside where we walk not. Ye will cleanse us with the cold; far away will ye put to flight the heat. Ye will come to cleanse us. With your gray arrows will ye put it to flight, far away where we walk not. And with your *chimaes* will ye shield us from the sickness. Aside will ye put it to flight, that no ill may befall us.

We beseech him who is our Guide, our Morning Star and our Father that he reach unto us his hand that we may be gathered into it so that he may shield us from the pestilence.

Likewise do we beseech our Lady of Guadalupe, she who was created within the white

cloud in the seven beautiful heavens where sadly she doth appear. Hither she looketh in all hours, beholding her children, how pitiful we appear in our sinfulness. Hither will she look upon us who are her children and will cast from us the heat. Then will no ill befall us; then will the strangers who speak strange tongues not molest us. With the heat will ye cast them aside. And she who is our Mother will watch over us and will protect us in all hours.

So may it be! Know it and hear me, thou who art my Guide, my Morning Star and my Lord. So be it. May God bless thee.

12. THE CALL OF THE FIESTA
OF THE MILPA CUATA

hu'giangiv ha'ha'cdun gamava'tiag
 Come! relations. Having bathed,

gamamsu'sak cida'rsaG kutsa'pmika'ya
 those your sandals having put on. Then we say-
 hence will hear

höga' o'B' amöhödör
 that stranger there from

na'puamö'rin'ogim icamba'hag örhö'dör
 that he already goes running yellow broom within-
 from

na'puwa'nio'k'im hög'a navarictu'tuk'
 that he already goes speaking that which is dark

o'idak hu'rap höd'ör na'puva'-
 hill midway from. That he already-

mörimno'gim ic'a'pkö'cimdu'na'G
 goes running well decorated himself having made

ci'cwod'ökö puvatu'tuatuG gatud
 his plumes with already them carries his bow

cibö'G havaga.u''ud havagana'vsogaD
 carries and that his arrows and that his wrist-
 guard.

ku'tsapmika'himöG a'möhödör
 Then we say hence having gone hearing there from

² Used in practically the same sense as O'B' but generally collective.

¹ "Unintelligible."

na'puva'nio'k'im mōrin'ogimōD
that already goes speaking having gone running.
kutsapamika'ōG amina''bi ð:
Then we say hence having heard nearby. Oh!

NOTE

The festival of the *Milpa Cuata* has a particular extra prayer or announcement which has no counterpart in the other *fiestas*. Several times during the night's ceremony, at the end of every song, the Master of the *Fiesta*, the man who has brought the sheaf of *Milpa Cuata* and supplied the other paraphernalia for the celebration, advances to the four quarters of the dance circle, east, north, west and south in turn, in company with a small boy dressed to represent the Morning Star. Both carry stalks of the forked twin corn and raise these on high, while the Master, in a loud, joyful voice, shouts out the prayer over the hillside.

TRANSLATION

Come, brethren! Come cleansed and with your sandals tied! Let us go to hear the stranger who cometh hither! He cometh running from out the yellow broom-grass. He cometh speaking from the slopes of the dark hills. Beautifully arrayed with his plumes he cometh. His bow he carrieth ready, his arrows and likewise his wrist-guard. Then, having given ear to him who cometh running and speaking from afar, let us go hence. Yea!

13. TO CONCLUDE THE FIESTA
OF THE MILPA CUATA

adio's in.o'G inda'D inci'u'G
To God, my Lord, my Lady, my Morning Star.
api'ctunha'gicda hidi go'k va'ik'
Thou me wilt pardon this two three
ni'.o'k' nanitbaivaumnö'i'pöctur(da)¹
word that I did hither already to thee (will)¹ recite.

¹ Probably incorrectly given in revision; future suffix is probably superfluous.

kuhi'dihö'madakamhö'kö'D apictunha'gicda
Then this form with thou me wilt pardon

navarumni''o'k' go'k va'ik'
which is thy word two three

na'nitumha'kiactur ku.inimö'd'ör.id'a'gid'a
that I did to thee tell. Then from here us will send

da'dig gagö'gucdara nat(it)go'kiptötu'gia²
health the succor that we (did)² to both-
sides may look.

ku'tiamha'ctuda.id'am'acumdu' hi'di
That did not anything us over already happen this

tu'kipa'gid i'nimö na'titiva.citu'kak'
darkness within here that we did already-
pass the night

navaricda'dikam navarumnö'ik'ardam
that is health that is thy *patio* on

ha'cumdu'kadhö'kö't kupi'puitma'kida
some space of time with. Then thou to us wilt give

hö'gagu'gucdara natgamiumha'k'icturda
that succor that we to thee will tell

navarumka'k'io:t³ *adio's* in.o'G
which is thy ceremonial rabbit.³ To God, my-
Lord,

inda't inci'u'G kuhi'dihökö't
my Lady my Morning Star. Then this with

pictunha'gicda *porki* aviamha'-
thou me wilt pardon because not any-

cicbai'gi'D nanma'sga'miamha''kiacturda
how can that I more to thee may tell

höga na'varum.a'r'ag *porki*
that which is thy form because

höga avaricda'ra'kam havaric'idu'-
that it is value and it is-

k'am höga'kö't a'via'micbai'gid
treasure. That with not can.

napgamaiumtö'vör.turda höga amöhö.vi'pu.-
That thou shalt lengthen that there thus-

imá:c navarumhi'mda a'tiambium-
appears which is thy way we not hither for thee-

² Probably incorrectly given in revision; past prefix probably superfluous.

³ At the altar are placed several figures made of cooked cornmeal dough in the form of rabbits.

bö'p'a'uwda itki'kiturda¹ kuhi'di'
 may equal our.....¹ Then this
 api'citma'k'ia gu'gucdara nat(it)-
 thou us wilt give succor that we (did)²
 go'kiptötu'gia²
 to both sides may look.

TRANSLATION

Hail! thou who art my Father, my Mother, my Morning Star. Thou wilt forgive me these few words which I have spoken unto thee. With this formula, with these few words of thine which I have recited unto thee, thou wilt pardon me. Thou wilt send us health, thy succor, that we may behold about us. No harm hath come unto us in the darkness; here have we passed the night in health, a short time on this, thy court. Thou wilt give thy succor, which is thy rabbit, to us who have prayed unto thee. Hail! my Lord, my Lady, my Morning Star.

Thou wilt pardon me this for I cannot recite to thee more of thy formula, for it is rare and dear. It may not be. Thou lengthenest thy way which here appears and we may never complete it. Thou wilt give us succor, that we may behold all.

14. TO LEAVE THE OFFERINGS
IN THE HILLS

adiu's anihö' napimputuda'da'r
 To God hereabouts that ye are seated
 ci'korhö'wan hasnaci'dúdu
 vicinity there as that hoards.
 kuticpuböhí'möt to'nimöra'ciamnio'k'idim
 Then we hither were coming suddenly already to-
 you go speaking.

pero pi'miamha'c.uma'k'a pi'mica'p'tum-
 But ye not any will think. Ye in them yourselves
 da'gia ganamaritgö'k'orak.ap^a kuha'-
 will seize they that are our spirits in. Then

¹ Incomprehensible; informant was neither able to translate nor suggest revision.

² Probably incorrectly given in revision; past prefix probably superfluous.

pu.pui'c.ö'p' pimi'cata'nida ha'gicdara
 thus also ye them will go begging pardon

para napimiampihö'.ci't'ö'gia aticpuböhí'möt
 in order that ye not anywhere us will ignore. We
 hither were coming

pubi'amnámö'kdam hi'di ha'vuhökö'd
 hither you paying this jicara with

ha'va hi'di so'so'B kupimitut-
 and this bead. Then ye us

ha'gicda napimpurkiö'kam hi'di
 will pardon that ye are dwellers this

oi'da.a''ba natitpubö'idáda hi'di
 hill at that we did hither arrive this

amnöi'kardám na'titpui'n.igö'gu
 your patio on that we did here stay.

kutö'maiamtán ha'gicdara pi'm-
 Then continually you beg pardon. Ye

iambi'aka pihö' napimsoi'mö'ri'da
 not will feel anywhere that ye sad will feel

na'pimago'kiptönö'nöid'a ha'pu.pui'c.ö'p'
 that ye to both sides will look. Thus also

pi'mi'cata'nia ha'gicdara gana'marit-
 ye them will beg pardon they who are our

gö''k'orak ha'cnat.a'tiv.amtánim ha'gicdara
 manes as that we, we you go begging pardon

hidita'kugumökö't porki avia'm-
 this fragment with because it not

ha'cicba'ík hacnatma's.ama''töD'a
 anyhow can as that we more you will cause to-
 know.

konki'hapi' pim'a'tök inka'ök
 With which thus is. Ye know, me hear.

konkidio'spöcamari'dak'am³
 With which God you smallness.³

NOTE

After the conclusion of the *fiestas*, particularly after that of the rain, messengers are sent to the sacred places at the four cardinal directions around Azqueltán with *jícaras* decorated with beads and other ceremonial objects which they leave there as presents

³ Difficult to translate.

to the divinities of the localities, after reciting this prayer.

TRANSLATION

Hail! ye who are seated round about. Unbidden have we come here to speak unto you. But do not apprehend anything. Ye must be possessed of them who are our spirits. Also must ye beg their forgiveness, that ye may nowhere ignore us. We have come hither to pay you with this *jícara* and these beads, that ye may forgive us, ye who are the spirits of this hill, because we came here and stayed on this your court. Continually do we ask your forgiveness. Be not sad. Neither look askance. Ye must beg pardon of our spirits like as we now beg yours with this fragment, for we cannot tell you more.

So be it. Know it and hear me! May God be as a Father unto you.

15. TO BEG PERMISSION TO ENTER
A SACRED PLACE

adiosum aticböhi'möd to'nimör.vacitu-
To God. We hither came suddenly already-
ha'nim *pero* högakö't anicböhimdad
handling but that with I hither was coming
amta'nim ha'gicdara kuhöga'köd
you begging pardon. Then that with
pimiambi'aka napimago'kip·tönö'nöigda
ye not will feel obliged that ye to both sides will-
look.
kuga'gur.ahö'van pimi.iu'rnid'a
Then aside there ye will go lifting
högactö'nkam hava gacko'k'dakam
that heat and that sickness
havawö'cichöpitkam.hö'kö'd pimi.id'a'giuna
and all cold with ye us will cleanse.
ga'navaramu'umi ganavaramka'kvarak
They which are your ceremonial arrows they-
which are your *chimaies*
napimpuhö'kö't.itso'sbidim ganavaric-
that ye with us go shielding that which is-

ko'k'dakam kuxa'pu.pwic.ö'p pimiam-
sickness. Then thus also ye not will-

bi'ak'a napimsoi'mö'rid'a kuticböhimöt
feel obliged that ye sad yourselves will feel. Then-
we hither came

amta'nim *lisensia* *para*
you begging permission in order

nat.i'nituha'na kupimiamitnö'id'uk'á
that we here may handle. Then ye not us will ignore.

kupimicma'kam xö'p'ör kunö'n'id'a
Then ye give winds. Then will cause-
to fly

ga'gurahö'van kupimpuma'tön tun-
aside there. Then ye know. Me-

ha'gicid *adio's* naparinsu'sbidad
pardon. To God that thou art my Guide,

inci'u'k in.o'k
my Morning Star, my Father.

NOTE

This prayer is spoken by anyone who enters a ceremonial *patio* or other sacred place for any purpose; particularly when coming to begin a religious performance or *fiesta*.

TRANSLATION

Hail! Unbidden have we come hither to arrange, but on that account I have come to crave your forgiveness. Do not therefore look askance. To one side will ye put away the heat and the pestilence and with all the cold will ye purify us. With your arrows and with your *chimaies* will ye shield us from sickness. So ye need not feel sad. We have come hither to beg your leave to perform here. Do not refuse us. Ye will send your winds and will put to flight all ills. Know this and forgive me.

Hail! thou who art my Guide, my Morning Star, my Lord.

16. TO BEG PERMISSION TO LEAVE
A SACRED PLACE

adiu's na'parino'k naparinci'u'k
To God that thou art my Father, that thou art-
my Morning Star,

naparinda'tt anihö'napimpuda'da'r
that thou art my Mother. Hereabouts that ye-
are seated

hasnacidúdu ni'cpu.amtánim ha'gicdara
as that hoards. I you come begging pardon

napimaringö''korak wöpuhímdam anihö'
that ye are my *manes* before go on. Hereabouts

na'pimpudádar ganavarica'p.ma'mcim
that ye are seated that which is well appearing

am.a''tockar.dám anihö' napimpum-
your seat on. Hereabouts that ye yourselves-

na'mö'k' ci'korxövan navarci'vgo'k' o'hi
encounter vicinity there that are seven beautiful

tö'tvakdam pihö' napimpu-
skies on where that ye-

a'r'gidic ganavarictö'dog am'ai'nikdám
create. That which is green your *petate* on

navarica'pma'cimká't navaricvi'g'ikam
that is well appearing outspread that is.....

icxa'duk'am na'icva''utakat.ká't
..... that was drizzling, outspread

pixödör napuböixi'kmat
where from that hither clouds up

na'tpuböiwöpgö natpubö'.inio' na'-
that did hither lighten that did hither speak. That-

puamöhö'dör.apum.a'gim na'pumöhö'-
there from already goes conversing that there-

dörmörin'ogim ganavaritsu'sbidat
from comes running she that is our Guide

itci'u'k it.q'k id'a't ati'c-
our Morning Star, our Father, our Mother. We-

puta'n ha'gicdara kuvi'tut-
beg pardon. Then us will-

ha'gicda hidita'kugumökö't porki
pardon this fragment with because

a'tiv.iamha'cicba'ík natawöpa'u'da porki
we not anyhow can that we them will equal because

ti'carici'k'orak'am porki iti'kradökö't
we are vile because our filthiness with

ti'cputso'b'dím puya'm.hacicba'ík'
we ourselves go obstructing not anyhow can

natawöpa'u'da ganavarahi'mda
that we them will equal that which is their way

navarato'tt:norik kugö'kuti'puata'n
which are their suns. Then therefore we them beg

ha'gicdara pixö' nampuda'da'r
pardon where that they are seated

nampubö'itnö.ft wöcorasa''ba intám
that they hither us behold all hours in. Here

natpuda''rim ticputö'maia'a'kcit pihö'
that we go sitting we continually to them-
weep where

natitpua''má:cit navaranöi'kardám
that we did already appear that is their *patio* on

navarica'p.ma'citká't navaricta' mai'-
that is well appearing, outspread that is white *petate*-

nikwöta pihö'dör napuihi'k'mat
beneath where from that clouds up.

ticputö'mai.am'a'turit ganavarci'vgo'k
We continually them cause to know that which-
is seven

o'hi tö'tvakwöt'a kumi'tuthá'gicda
beautiful skies beneath that they us will-

hidi takugumökö't bá'barip.
this fragment with. North

hu'rnip' o'gipas hidi'kö't
west south this with

id'a'mahöwan nampubö.itnö.ft pihödör
over us there that they hither us observe where-
from

nampuböit'ö'kdim ganavarumnóv¹ para
that they hither us go extending that which is thy-
hand¹ in order

natpuha'bantu'dágimöt gamtunóidida
that we in it ourselves having enfolded may go-
beholding

wöcorasa''ba kuha'ctuicto'nkam
all hours in. Then any heat

naböma'gida ga''gurahö'mi.u'r'nida
that hither will come announcing aside hence will-
go thrusting.

hö'ga navaraka'k'varhök'ö't
That which are their *chimales* with

mipuitso'B'ida navarau''umihök'ö't
they us will go shielding which are their ceremonial-
arrows with

¹ Probably error for -anóv, THEIR HAND.

mi'puga'gurahönönid'a gacto'nkam wö'c
 they aside there will cause to fly that heat all
 icxö'pitkamököt mi.id'a'giunida
 cold with they us will go cleansing
 ganamaritgö'korak böpuhímdam
 that which they are our *manes* before go on
 ci'a'rwöt'ahö napua'r.gidic navaritci'ug
 east beneath there that create which is our-
 Morning Star.
 konki'hapí ma'tök inka'ök
 With which thus is. Know; me hear.
 kudiospöcumbi'aka¹
 That God thee will sympathize.¹

NOTE

This prayer is spoken after the termination of a *fiesta*, the following morning when the communicants are about to depart, or when one who has come alone to a sacred place for any purpose desires to leave.

TRANSLATION

Hail! my Father, my Morning Star, and my Mother who are seated round about. I come to beg your forgiveness, my spirits who have gone before. Round about are ye seated on your pleasant throne. Round about are ye met in the seven beautiful heavens where ye were created. On your green carpet, beautifully o'erspread with rain and drizzle, whence come the clouds, the lightnings and the voice, cometh running and counselling he who is our Guide, our Morning Star, our Father and our Mother.

We beg their pardon and they will forgive us this portion for we cannot equal them. For we are vile and with our filthiness do we obstruct ourselves; we may not equal their ways, their days. Therefore do we beg their pardon, where they are seated, watching us in all hours. Sitting here we do continually beseech them, having appeared in this

¹ Possibly *-ambi'aku*, YOU WILL SYMPATHIZE; this final phrase is very frequent and difficult to interpret precisely. It probably carries some esoteric significance.

their sacred place, beautifully outspread, beneath their white carpet whence spring the clouds. Continually do we, beneath the seven beautiful heavens, tell them that they must forgive us this fragment.

From above us do they watch us from north, west and south whence they reach unto us their hand that we, wrapping ourselves in it, may go beholding through all hours. They will thrust aside whatever heat may draw near. With their *chimaes* will they shield us, with their arrows will they put to flight the heat and with all manner of cold will they purify us, our spirits who have gone before to beneath the east where was created our Morning Star.

So be it; know it and hear me! May God bless you.

17. TO DELIVER THE FIRE TO THE CARE OF ITS GUARDIAN

esta' mui bien apiampum.a'gad
 It is very well, thou not wast thinking
 putudá'kat kuto'nimör.puba.ciumnio'k'it
 seated wast that suddenly hither already thee-
 speak.
 kupica'ptumda'gia höga namaritgö'k'orak
 Then thou in them thyself wilt seize that that-
 they are our *manes*
 wöpuhímdam apiamago'kiptönönöikda
 before go on. Thou not in two places wilt look.
 ati'cpumta'n há'gicdara apia'mhacuma'ka
 We thee beg pardon. Thou not any wilt think
 hactugökamö'köt pica'ptumda'gia
 anything greatness with. Thou in him thyself wilt-
 seize
 it.o'Ga'ba kupsapipui'ntámnoí'da
 our Father in. Then thou say here wilt look
 höganavarito'G natpubö'i.ci'cvot amöhödör
 he that is our Father that did hither raise-
 plumes. There from
 pixödör natpubö'ixo't ganavaro'gad
 where from that he did hither send he who is his-
 Father

ci''arwötah' napuo'idak navarita'm
east beneath there that he belongs who is our-
yellow

itci'u'g napubö.it'ök'dim ganavarno'vit
our Morning Star that he hither us comes ex-
tending that which is his hand

natpuha'ban.tuð'ágimöt gamtönö'idim
that we in it ourselves having seized going beholding

wöcorasa''ba kuti'pumtán há'gicdara
all hours in. Then we thee beg pardon.

kupitutha'gicda hidi navarictuma'm
Then thou us wilt pardon. This that is five

o'hi tötvakwö'ta natpubö'iwöpgö
beautiful skies beneath that did hither lighten

natpubö'.inió amöhdör natpuixi'k'mat
that did hither speak. There from that did cloud up

navarci''a'rwöta ba'varip xu'r'nip
which is east beneath north west

o'gipa anihö ci'korhö oímörimök
south. Hereabouts vicinity there walking

aka'himök namarmám'rat kutipu-
them hearing that they are his children. Then did-

i'nihövadu'viá kuvia'mhacumdü'kat
here already arrive. Then not anything itself was-
making.

api'tutha'gicda hidi hö'mat
Thou us wilt pardon this one

go'k vai'k ni'.o'khökö't porkiatiamha'-
two three word with because we not-

cicba'íg natma'sum'a'töd'a ganavarni'ok'it
anyhow can that we more thee will cause to-
know that which is his word

högansu'sbidat inci'u'k in.q'G porki
she my Guide, my Morning Star, my-
Father, because

a'ni.ina''ba.ti'pua'p.ú'r' porkianti'-
I me in did also remain because I did-

amnu'k'tur höga navara'r'gat
not guard that which is his creation.

kugö'k'u nipuia'm'at
Then therefore I not know

hacna'numtö'da apicapma'mcimpucxo'hi
what that I thee shall say; thou well appearing-
desirest

ica'picdápam peroavia'mha'cicba'íg
well explained but not anyhow can.

haputu'ki'p nicga'mup'tönö'ít
Thus darkness I also behold

pero ma'skise'a hidi takúgumököt
but more than might be this fragment with

ani'cpuma'tuð kupiama'cum'a'k'a
I thee cause to know. Then thou not any wilt think;

pica'aptumda'gia ganamaritgökorak
thou in them thyself wilt seize they who are our-
manes.

konkihápö'gia nicum'a'tuð
With which thus only I thee cause to know.

kumsapicdiospöcumbi'ak'a kupsapan'u'k-
Then they say God thee will sympathize. Then thou-

turda ganavarata'ík ganamaritgökorak
say for them wilt guard that which is their-
fire they that are our manes

anihö' namda'dá'r navaricapma'cim
hereabouts that they are seated that is well-
appearing

a'tockardám hidi navaramnöikardám¹
seat on this which is your¹ patio on.

konkidiuspöcumbi'ak'a
With which God thee sympathize.

NOTE

After the *Cantador* has prepared the fire for the *fiesta* and is ready to commence the ceremonies, he goes up to one of the men present, whom he has decided upon to be Guardian of the Fire (*ci'ciktio''t*), and addresses him as follows. Thereafter no one but him may touch the fire.

TRANSLATION

It is well that thou, seated there, didst not dream that of a sudden I would speak unto thee. Thou must be possessed by them who are our spirits who have gone before. Look not askance; we beg thy forgiveness. Neither be vain. Thou shalt be possessed of our Father. Thou must here watch for him

¹ Possibly should be -*anöikar*, THEIR PATIO.

who is our Father who here hath raised his plumes.

From there beneath the east where he belongeth, whence he, his father, did hither send our Golden Morning Star, he now cometh, reaching unto us his hand that we, wrapping ourselves in it, may go beholding through all hours. Thus do we beg thy pardon and thou must forgive us. Beneath these five beautiful heavens did he send his lightnings and his voice. From afar come the clouds beneath the east, the north, the west and the south, where wander and hearken his children. Here they arrived but nothing befell.

Thou wilt forgive us these few words, for we cannot teach thee more the Word of my Guide, my Morning Star, and my Father. For it remaineth within me, because I have not obeyed his commandment. Therefore I know not what I shall say unto thee; thou desirest it beautiful and clearly explained, but thus it cannot be. For in darkness I also grope, but nevertheless do I teach thee this fragment. Be not offended; thou must be gathered unto them who are our spirits. Thus only do I give thee to know; may God bless thee. Thou must guard the fire of our spirits who are seated round about on their pleasant seat in this their court. May God bless thee.

18. TO CURE THE SICK

<i>adio's</i>	<i>ino'k</i>	<i>abimō</i>	<i>napaptu'i'</i>
To God,	my Father.	There	that thou art
<i>hōga</i>	<i>navaric'ivgo'k</i>	<i>o'hi</i>	
that	which are seven	beautiful	
<i>tō'tvakdām</i>	<i>naparicidu'kam</i>		
skies on	that thou art treasure.		
<i>abimōhōdōr</i>	<i>napitumtō't'</i>	<i>napitbai'vahi</i>	
There from	that thou didst thyself name	that-	
	thou didst hither already come		

¹ Probably incorrectly given; past prefix probably superfluous.

<i>hidi</i>	<i>navarum'ai'nicdam</i>	<i>napitapdu'</i>
this	that is thy <i>petate</i> on.	That thou didst-
	already also do	

<i>tuvolunta'd</i>	<i>ku.i'na</i>	<i>hidi</i>	<i>mai'ndam</i>
thy will	then here	this	<i>petate</i> on

<i>kumu</i>	<i>tō'tvakdām</i>	<i>kunapaitma'k</i>
as	skies on.	Then that thou us givest

<i>umgō'gucdara</i>	<i>vōc</i>	<i>to'nora'ba</i>
thy succor	all	sun at.

<i>kup(it)bai'itma'kia¹</i>	<i>umci'v</i>	<i>api'ctun-</i>
Then thou (didst) ¹ hither us will give	now.	Thou-

<i>ha'gicda</i>	<i>umta'giv</i>	<i>vacitu'D'a</i>
me wilt pardon	thee before	already will dance.

<i>ku.i'ni</i>	<i>apictunha'gicda</i>	<i>porke</i>
Then here	thou me wilt pardon	because

<i>nicarici'krakam</i>	<i>kupictunha'gicda</i>
I am filthiness.	Then thou me wilt pardon.

<i>kupiamid'a'k'ta'ka</i>	<i>nati.i'akia'</i>
Then thou not us wilt permit	that we shall fall.

<i>apiamvi'ak'a</i>	<i>hactudō'kō</i>
Thou not wilt feel	anything with

<i>napasa'sa'rkadida</i>	<i>api.iD'a'gid'a</i>	<i>vōc</i>
that thou wilt go withdrawing.	Thou us wilt send all	

<i>icko'k'dakam²</i>	<i>ame'n</i>
sickness. ²	Amen.

NOTE

Disease among the Tepecanos was commonly treated by a priest-doctor by ceremonial and magic means. The patient is laid on his back, the doctor standing at his feet. He blows tobacco smoke to the four winds and recites one of several prayers in a low voice. Five puffs of smoke are then blown on the invalid's hands, feet and forehead. The body is then stroked vigorously from the extremities to the center of pain and the latter is subjected to a vigorous suction. Thick spittle, blood, or a tangible object is extracted. The first is proof of affliction by a *chan*, a mythical water-serpent, the second of affliction by the spirits of the dead, the last of witchcraft. The object

² Undoubtedly error for *icxō'pitkam*, THE COLD.

extracted is then rubbed and palmed until it disappears.

Smoke is then blown five times on the affected part and the cure is effected. The shaman rinses his mouth well and recites the prayer again to the west, whence the evil spirits flee. If the individual is very sick, a different prayer is repeated every third day.

The following prayer is of doubtful value. Together with no. 26 it was given to me to show the lack of antagonism between the old Tepecano and the Catholic religions, and was termed the "Our Father." The informant constantly compared the Christian prayer while giving it. It was originally claimed to be a prayer to beg permission to enter a sacred place.

TRANSLATION

Hail! my Father who art in the seven beautiful heavens. Thou art dear. From there where thou wast named, thou didst come to this thy carpet. Thou didst thy will here on this earth as in the heavens. Thou givest us thy succor daily. Thou wilt give it us now. Thou wilt pardon me; before thee will we dance. Thou wilt forgive me for I am vile. Thou wilt not allow us to fall. Thou needst on no account hold aloof. Thou wilt send us all the cold. Amen.

19. TO CURE ONE VERY ILL

adios in.o'G inda't inci'u'k amumôdör
To God, my Father, my Mother, my Morning-
Star. There from

napivo'pmigda na'varumu'umi ha'ba'n-
that thou wilt raise which are thy ceremonial-
arrows whence

dör napgamihi'koma'gda na'pu-
from that thou cloudest. That thou

hō'kōt.inō'ni'd'a navaricko''k'dakam
with wilt cause to fly which is sickness

ga''gura.hōvan apid'a'gid'a gö'gu'cdara
aside to. Thou us wilt send succor

nagamupkitōtu'gia ica'pum.ō'rdad
that he again soon may see well himself may feel.

ku'.avi'amibiha''tu'd'a.da'maN.a'cumdu'nia
Then not hither anything above already will make.

kupipuso'sbid'a icko'k'dakam
Then thou wilt repulse sickness

na'varicda'di k'ava'r navarumbu'p'uivas
which is health *chimal* which are thy faces

hō'kōd cīk'or navarumtōt'vagiwōp'ta
with vicinity which are thy skies beneath

ci'a'rwōt'a ba'barip hu'rnip
east beneath north west

ogipas kuhi'dihō'madakamhō'kōt
south. Then this creation with

api'ctunha'gicda hōga na'varum'ār
thou me wilt pardon that who is thy child,

dios in.o'G inda't inciuk
God, my Father, my Mother, my Morning-
Star.

TRANSLATION

Hail! thou who art my Lord, my Lady, my Morning Star. From afar thou wilt raise thy arrows whence come the clouds. With them wilt thou put to flight the sickness. Thou wilt send us succor, that this invalid soon again may behold and feel himself well. No evil must come upon him. Thou wilt repel the sickness with the health of thy *chimal*, which is thy face, round about beneath thy heavens to east, north, west and south. With this formula thou wilt pardon me, who am thy son.

Hail! my Father, my Mother, my Morning Star.

20. TO CURE ONE ON POINT OF DEATH

adiu's naparinsu'sBida't inci'u'k
To God, that thou art my Guide, my Morning-
Star,

in.q'G navarci'vgok ohi
my Father that are seven beautiful

tōtvakdām pihō na'pudá
skies on where that thou art seated,

napubö'itnōi'dim napuböit'ō'kdim
That thou hither us comest beholding that thou-
hither us comest extending

gana'varumnóv navarumtó'N natpu-
that which is thy hand which is thy foot that we-
ha'bantuð'a'gia *para* natga'mtunōi'dida
in it ourselves will envelop in order that we-
will go beholding

hidi gok vaik tótnor pihö'
this two three suns where

na'pitpubö'id'ákta hi'di oi'dadám
that thou didst hither us leave this world on.

na'tpuga'mtunōidim *poriki* a'tiv tu'ki'p
That we going beholding because we darkness

ti'cgamtunō'idim nataric.í'k'orak'am
we going beholding that we are vile

it.i'kra'dö'kut ticputsóbdim kuvitöka.-
our filthiness with we ourselves go obstruct-
ing. Then above-

umbö'ya gactónkam kuvi-
self will raise that heat. Then will-

xö'pria hidickó'ok'am kuti'cpumtán
recover this sick one. Then we thee beg

há'gicdara hidi go'k
pardon this two

va'ik ní.q'k'hök'ö't kupi'puso'sbid'a
three word with. Then thou wilt go repulsing

ganavarictónkam umu'umihök'ö't
that which is heat thy ceremonial arrows with

umka'k'varökö't hasnaci'dúdu
thy *chimales* with thus that hoards.

kupia'mago'kiptunōnōikda pi'cpubö'.it'ökda
Then thou not to both sides wilt look thou hither-
us wilt extend

höganavarumnóv *para* natwöc.oras.-
that which is thy hand in order that we all hours-

ába.n.tuð'ágida kuya'mið'am.ha'ctu-
in us will go seizing. Then not over us anything-

a'cumwá'da kuwö'c.ichö'pitkamök'ö't.pubö'-
itself will make. Then all cold with hither-

id'ágiuni'da naparindá't kuvixö'pria
us will come cleansing who is our Mother.
Then will recover

hidickó.o'k'am *kunkíha'p.í* nicumtá'n
this sick one. With which thus is. I thee beg

há'gicdara hi'di hö'mat gó'k
pardon this one two

nío'k'hök'ö't cí'arwö't'ahö'
word with. East beneath there

nap'um.á'r'git va'varip hú'r'nip
that thou thyself formest north west

o'gipa hidi'köið'am'öhö na'puðá
south this with over us there that thou art-
seated

navarci'vgok ohi tötvakdám
that are seven beautiful skies on

napubö.itnōit wöco'rasa'ba kuhapu.puicö'p
that thou hither us observest all hours in. Then-
thus also

ti'cpumta'n há'gicdara kuvi'-
we thee beg pardon. Then-

pugamupkitötö'gia högackó'ok'am höga
again soon will behold that sick one. That

navarumu'umihök'ö'D napidá'giuna
which are thy ceremonial arrows with that thou-
wilt cleanse;

kuga'gura.xö'pi.iú'rna gacko''k'dara
then aside there wilt cast that sickness.

kua'viamimu'k'ia hidickó'ok'am
Then he not will die this sick one.

kunkíha'p högia nic.um'átut
With which thus only thee cause to know

na'parin.ó'k naparinsu'sbidat
that thou art my Father, that thou art my Guide,

inci'u'k *konkidiospöcumbi'ak'a*
my Morning Star. With which God thee will-
sympathize.

NOTE

This is the last resort of the shaman, recited when the patient is nearly on point of death. The accompanying treatment is the same as for the other prayers.

TRANSLATION

Hail! thou who art my Guide, my Morning Star and my Father who art seated in the seven beautiful heavens. Thence thou

watchest us and reachest unto us thy hand and thy foot that we may be held in them and go beholding these few days in this world where thou didst leave us. In darkness we grope for we are vile and with our filthiness do we obstruct ourselves.

The heat must take itself hence that this invalid may recover. With these few words do we beg thy forgiveness. Thou wilt repel the heat with thy arrows and with thy *chimaes*. Do not look askance. Thou must reach unto us thy hand that we may be gathered into it in all hours. Then will no evil befall us. With all manner of cold will our Lady purify us. Then will this invalid recover. So be it. With these few words do I beg thy forgiveness. Thou who wast created beneath the east, the north, the west and the south art seated above us in the seven beautiful heavens whence thou watchest us in all hours.

Thus do we beg thy pardon. Soon will this invalid see again. With thy arrows wilt thou cleanse him; thou wilt cast aside the affliction that he may not die. This only do I say unto thee, my Lord, my Guide, my Morning Star. May God bless thee.

21. TO CURE ONE SICKENED BY THE SPIRITS OF THE DEAD

<i>adio's</i>	naparicmu'k'am	nap'u.oí'dak
To God	that thou art Death	that thou pertainest
oi'dawö'p'ta		navarumictödog
world beneath		that is thy green
ma'i'nik.wö't'a	napimpurickoi'k'am	
<i>petale</i> beneath.	That ye are the dead	
pihö'wan	ganavaricta'	amku'rar.ör
where	that which is white	your corral in
pihö	napimpuoidag	kuni'camta'n
where	that ye pertain.	Then I you beg
ha'gicdara	kupimiampihö'.tunko'k'datuD'a	
pardon.	Then ye not anywhere me will cause to-	
be sick,		

<i>ni</i>	a'ni	<i>pero</i>	<i>ninfami'lia</i>
neither	I	but	nor my family.
wöc	ichöpitkamökö't		pimipuböin-
All	cold with	ye hither	me will come
da'giunida	kuga'gura	pimi.iu.'rnida	
cleansing.	Then aside	ye will go casting.	
kuvia'mindám.ha'ctu.indama'cumwa'da			
Then not over me	anything over me	itself will make.	
kupimia'mpihö'tunko'k'datuD'a	ganavargö'		
Then ye not anywhere me will cause to be sick.	That-		
which is great			
tö'tvakdám	pihö'	na'pu.ambi'á	
skies on	where	that he you holds	
höga	navarit.q'k'	ganavarid'a't	
he	who is our Father	she that is our Mother	
napubö'.it'ök'dim		ganavarno'vit	
that he hither us comes extending		that which is-	
his hand			
natpuha'bantuD'a'gim	kuwö'c.icxö'pitkam		
that we in it us seizing.	Then all cold		
avi'pubö'.id'a'giuna	na'varit.o'G	<i>para</i>	
he hither us will cleanse	that is our Father	in-	
order			
natpugamtönöi.dida	hi'di	oi'da.dám	
that we may go beholding	this	world on.	
kuyamha'ctu.id'ám.ha'cumwa'da			
Then not anything over us any itself will make.			
kupimimöm'.u'rin'ka	höga	navaramku'-	
Then ye hither yourselves will cast	that	which-	
<i>krus</i> .avúi	navaramö'kad'a	pixö'	
are your crosses with	which is your shadow	where	
napimpu.a'r'gidic		navaramictö'do	
that ye are formed		which is your green	
am'ainik.wö't'a	pihö'	napimpua'r'gidic	
your <i>petate</i> beneath	where	that ye are formed	
höga	navaramhi'komsa'git	pihö'	
that	which is your cloud between	where	
nampu.ambiá		ganamaritgökorak	
that they you possess		they who are our <i>manes</i>	
wö'puhi'mdam		napubö'it'ö'k'dim	
before go on.	That they hither us come extending		
navara.a'rak	pixö	nampuhöködböi-	
which is their form	where	that they with hither-	

a'r'gidic ganavarci'vgo'k o'xi
are formed they which are seven beautiful
tö'tvak.dám nampuda'dar gatgö'korak
skies on that they are seated that our *manes*
napurica'p'ma'cimká't ga.anöi'kar
that is well appearing, spread out that their *patio*.
kuha'pu.píc.ö'p' ti'cupata'n ha'gicdara
Then thus also we also them beg pardon
ganamarickoi'k'am nampuanihö'dá'dar
they who are the dead that they hereabouts are
seated
awo'poi.dám kuga'gurahöwan
their paths on. Then aside there
mi'm.u'rin'ka kuhi'diköD ami'tun-
they selves will cast. Then this with they me=
ha'gicda *konki'hap.i* ni'c.am'a'tut kumi'-
will pardon. With which thus is I them=
cause to know that=
tunha'gicdán *konkidios* pöcambi'ak'a
they me will pardon. With which God you will=
sympathize.

NOTE

After death, at least before Christian times, a person became a puff of wind, wandering over the world and sickening those with whom it came into contact. When the priest-doctor's diagnosis showed sickness caused by the spirits of the dead, this being determined by the extraction of blood in the sucking examination, the following prayer was recited to cause the spirit to quit the body it was afflicting. The same prayer was also spoken to drive away a persistent haunting spirit.

TRANSLATION

Hail! thou who art Death. Thou belongest beneath the ground, beneath thy green carpet. And ye who are the Dead in your white fields where ye belong, I beg your forgiveness. Ye must not sicken me, neither myself nor my family. With all manner of cold will ye purify me; to one side will ye cast the sickness, that no ill may befall me. Ye must not afflict me.

From the great heavens where he who is our Father and our Mother holdeth you, he reacheth unto us his hand that we may be gathered into it. With all the cold will he, our Father, cleanse us, that we may go beholding in this world. Then will no evil befall us.

Ye must take yourselves hence to your crosses, your shadows, where ye were created, beneath your green carpet where ye belong. There within your cloud are ye held by our spirits who have gone before. From the seven beautiful heavens where they are seated in their pleasant broad court our spirits stretch unto us their forms in which they were created.

Likewise do we beg forgiveness of the Dead who are seated round about on their accustomed paths. They must take themselves hence. Thus will they forgive me; I warn them that they must forgive me.

May God have pity on you.

22. TO SEIZE DEATH

adio's naporin.q'k insu'sbidaD
To God that thou art my Father, my Pro-
tector,
inci'u'k nda'd ani'cho'hi'
my Morning Star, my Mother. I desire
ku'piböin.tö'k'da gana'varumno'v *para*
that thou hither me wilt extend that which is thy=
hand in order
natuma'p'tuda'gia *para* na'.itwi'.um'a'cda
that we thee in will seize in order that she=
with us herself will appear
gacmú'k'ik'am *para* nad'ágia
that Death in order that we shall seize
anihö' wo'poidám ha'cnapumá'r'gid
hereabouts paths on as that she is=
formed
ci'korhöwan ha'snapu.of.mör ci''ar-
vicinity there as that she walks. East=
wöt'ahö napuóidak amuhödör
beneath there that she belongs there from

natpuböixó't hō'ga navarit.o'G
 that he did hither send that who is-
 our Father

para na'puitu'k'atök'da *para*
 in order that she us carried shall place in order

natpumá'kira *kwe'nta* hōga *diu's*
 that we shall go to give report that God

it.o'k ha'cnatputuvwá hi'di
 our Father how that we do this

oi'dadám kuha'puti'cuptán
 world on. Then thus we also beg

há'gicdara hōga navarit.o'G
 pardon that who is our Father

kuvi'putmák'ia *lise'nsia* *para*
 that he us shall give permission in order

nad'a'gia gacmú'k'ikam anihōdör
 that we shall seize that Death hereabouts-
 from

na'pubö'umágim anihö' na'puoörm
 that she hither comes conversing hereabouts that-
 she walks

ci'korhōvan hasnaci'dúdu na'pua.ú'k'atök'
 vicinity there as hoards that she them car-
 rying places

ganamarma'mrat kuti'cxó'xi kuvia'mkit-
 they that are his children. Then we desire that-
 she not-

pa'ro'nda *porki* tisör'kam na'tparó
 soon us shall maltreat because we many that she-
 did maltreat.

kuti'cputa'n há'gicdara gat.o'k
 Then we beg pardon that our Father

gab'a'd kuvi'pubö'it'ök'da ganavarnóvit
 that our Mother that he hither us will extend that-
 which is his hand

ganavartó'nat *para* natpwa'bantu'd'a'gia
 that which is his foot in order that we in it-
 ourselves shall seize

natia'mpihö'tuko'k'orda kuvi'putma'kia
 that we not anywhere ourselves will sicken. Then-
 he us will give

gani'ók'it *para* naya'mpihöit'u'k'atök'da
 that his word in order that she not anywhere-
 us carried shall place.

kuti'ho'tsa kuhímia pihö
 Then we will dispatch her that will go where

napu.a'r'gidic naputunük'ad
 that she is formed that she guards

gana'varahu'k'uG ganamaritgök'orak
 that which are their torches they who are our *manes*

nampubö'.itnóidim wöc orasá'ba
 that they hither us watch all hours in

na'tica'pitö'r.dad.imá'c.dida a'nihö'
 that we well ourselves shall feel will go appearing
 hereabouts

nat.o'ipu gana'varictö'dok ma'inikdám
 that we walk that which is green *petale* on.

kuya'mpihö'.it'a'ri.wa'da kuhapu.pí'.ö'p'
 Then not anywhere us small will make. Then thus-
 also

ti'ctá'n há'gicdara ganavarci'vgok
 we beg pardon that which is seven

o'hi tö'tvakdám pihö' napudá
 beautiful skies on where that is seated

gana'varit.ó'k' gana'variD'a'D
 he that is our Father, she that is our Mother.

ti'cpum'á'tuð kuya'mpihö'.itpáro'nda
 We cause to know that not anywhere us shall-
 maltreat

natarma'mrat *konkidius* pöcambi'ak'a
 that we are his children. With which God you will-
 sympathize.

NOTE

When there has been a great deal of sick-
 ness and many deaths among the Tepecanos,
 the five principal men of the village meet
 and hold a consultation. They decide that
 the Death Goddess has been too active and
 must be sent hence. They therefore undergo
 an ablutionary fast of five days. At midnight
 on the fifth day they meet in the graveyard
 and together recite in a low voice the fol-
 lowing prayer, begging permission of the
 higher Gods to seize the Death Goddess and
 send her away. They all carry their bows
 and arrows. One remains in the town while
 the other four seek to the four winds. One
 of them encounters the Death Goddess in

the form of a mortal woman and bids her begone and not molest them more.

The information volunteered to the effect that each person has a lighted candle in heaven, representing his spirit, and that the Death Goddess goes about snuffing them out, is probably of Christian origin.

TRANSLATION

Hail, O God, thou that art my Father and Mother, my Guide, and Morning Star! I beseech thee, stretch forth thy hand that it lay hold upon us. Then will the Goddess Death herself appear before us that we may seize her as she walketh about on her accustomed paths. She belongeth beneath the east whence our Father has sent her to carry us hence, so that we may give report to Him, our God and Father, of how we have acted in this world.

Likewise do we beseech of our Father that he give us leave to seize the Death Goddess, she who cometh whispering, stalking about and carrying off his children. We ask that she shall not harm us as already she has harmed so many.

Likewise do we beg of our Lord and Lady that he stretch forth his hand and his foot so that we may be upheld and not be sickened. He will give us his word that she shall not carry us away. We will send her where she belongeth where she guardeth the torches of our spirits who watch us through all hours. Then will we be well here where we wander on the green carpet. Then will we never be decreased.

Also do we beg forgiveness of our Lord and Lady seated in the seven beautiful heavens. We will let the Death Goddess know that nothing shall harm us who are the children of the Father.

May God bless you.

23. TO PLACATE THE CHANES

adiu's.um *su'di.ör* *o'öik'am¹*
To God, water within *chanes¹*

na'pimpuntötök *anihö* *napimpuda'dar*
that ye are named hereabouts that ye are
seated

na'pimputunú'ncat *höga* *navarahi'*
that ye guard that which is their

komag *ganamaritgö''koraG* *böpuhi'mdam*
cloud they who are our *manes* before go on.

anihö *nampuda'dar* *ci'korxövan*
Hereabouts that they are seated vicinity
there

ha'cnaci'dúdu *kuticbö'hí'möt* *amtánim*
as that hoards. Then we hither were coming you
begging

hágcdara *konkiha'pí* *mátök*
pardon. With which thus is. Know!

pimiam.pixö.in'öid'uk'a *niganfami'lia*
Ye not anywhere me will ignore nor that my family

anihö *namoípu* *i'ntám*
hereabouts that they walk here

pusoi''máma'c *höga* *navaricma'm-*
sad appear that that is trans

dormag *am'ai'nikwö't'a* *na'pimpudádar*
parent your *petate* beneath that ye are
seated.

kuni'cpuam'átud *porki* *anta'sóna't*
Then I you cause to know because I did al-
ready begin

i'ntám *nano'imö'R* *na'npuamha'ncid*
here that I walk that I for you
meddle

gana'varicmám'dormag *amáinik* *konkiha'p.i*
that which is transparent your *petate*. With
which thus is.

anti'cpubi'amnámök'dam *hi'di* *so'sobö'köt*
I did hither you come paying this bead with

para *napimia'mpihö'tunko'kdatur'a*
in order that ye not anywhere me will sicken

niganmá.ma'R *i'ntám* *na'mpuo'ípu*
nor that my children here that they walk

amicmámdormag *amva'pamör.ör*
your transparent your lakes in.

¹ Said to be derived from *tenchaniados*, etymology unknown.

kuha'pu.ô'p ati'cup'tá'nim hō'ga
Then thus also we also begging that
navarica'm it'ci'u'k ci'a'rwōta
which is yellow our Morning Star, east-
beneath
na'puōidaG kuipubōitō'k'da ganavarno'vit
that belongs. Then hither us will reach that-
which is his hand

para na'tpuhabantud'ágimōD
in order that we in it us having seized

xu'viamha'ctuD'ám.a'cumwa'da bō'c
then not anything over us any itself will do all

gacko'k'dakam pixōvan ati'ctó.nimör.-
that sickness where we suddenly-
putuhán gōk'ō ti'puta'n há'gicdara
meddle. Therefore we beg pardon

para naga'gurhá.nōniD'a gactónkam
in order that he aside will cause to fly that heat

para na'miampihō'tutkókdutuda ganamar.-
in order that they not anywhere us will sicken they-
who are-

su'di.ör.óik'am na'mpumtōtuk'
water in *chanes* that they are called

nampuanihō.dádar' namputunú'nkat
that they hereabouts are seated that they guard

gi'g'ior nampumtōtōk ku.ha'p.i
rainbows that they are called. Then thus is.

nicpuam'átut na'pimaringō'korak'
I you cause to know that ye are my *manes*.

adius.u'm naparinsu'sbidat inci'u'k
To God, that thou art my Protector, my Morning-
Star.

avi'pubōintōkdida ganavarno'vit
He hither me will come reaching that which is his-
hand.

kuyampihō.indám.a'ctu.acumwa'da konki-
Then not anywhere over me anything itself will-
do. With which-

ha'p.i nicputō'mai.umtán há'gicdara
thus is. I continually thee beg pardon

na'parino'G ko'nkiha'p.mátōG dio's
that thou art my Father. With which thus know. God

pöcumbi'ak'a
thee will sympathize.

NOTE

The *chanes* are malevolent water-serpents which inhabit the springs and streams. They are horned and of many colors. They always travel in pairs, male and female, and love to stretch themselves through the clouds in rainy weather, head in one spring and tail in another, visiting. In this form they appear as rainbows. They are called the "winds of the water."

The *chanes* are vicious and will sting those who have not placated them. For this reason a native will never put his mouth to a spring while drinking; the water is dashed into the mouth with the hand. When thus bitten, malaria, fever, headache and many other ills result.

When a man decides to build a house and make his home on a new site it is necessary for him to placate the *chanes* of the spring whence he draws his water supply. To this end he prepares a *jicara* decorated with transparent small glass beads (water beads) and fills it with a gruel of *pinole* and water. This is scattered to the four winds at the spring while the following prayer is recited. The *jicara* is then left there as an offering.

TRANSLATION

Hail! ye who are called *Chanes*, who are seated hereabouts in the waters, guarding the cloud of the spirits of those who have gone before and are seated round about us. We come to beg forgiveness. Know ye that it is so. Ye must not ignore me nor my family who walk about here. Sadly do they appear beneath your crystal carpet where ye are seated. Thus do I give you to know, for already have I begun to walk about here and to meddle with your lucid carpet. So be it! I have come hither to offer you these beads that ye may not sicken me nor my children who wander here among your limpid lakes.

Likewise do we beg forgiveness of our golden Morning Star who belongeth beneath the east. He will stretch unto us his hand so that, wrapping ourselves in it, no sickness may come upon us because we have meddled here unbidden. Therefore do we beseech that he will put to flight the heat. Then they will not sicken us, they who are called *Chanes* who are seated hereabouts in the waters guarding those that are called the rainbows.

Thus do I give you to know, my spirits. Hail! thou who art my Guide, my Morning Star. He will reach me his hand, that no ill may befall me. So be it! Know, O my Lord, that I do continually implore thee.

24. TO CURE ONE SICKENED BY THE CHANES

<i>adio's</i> To God	<i>o'oik'am</i> <i>chanes</i>	<i>na'pimpumtötök</i> that ye are named
<i>anihö'</i> hereabouts	<i>napimpuda'dar</i> that ye are seated	<i>napimputunúnkat</i> that ye guard
<i>hö'ga</i> that	<i>navarahi'komaG</i> which is their cloud	<i>ganamarit-</i> they who are our-
<i>gö'korak</i> <i>manes.</i>	<i>höga</i> that	<i>navaric.ma'mdormaG</i> that is transparent
<i>am'ai'nik</i> their <i>petate</i>	<i>höga</i> that	<i>navaric.ma'mdormaG</i> that is transparent
<i>aka'va'rik</i> their <i>chimal</i>	<i>nampuhö'ködumsósbidim</i> that they with selves protecting.	
<i>anihö'namdádär</i> ¹ Hereabouts that they ¹ are seated	<i>nampuanúkturid</i> that they for them-	<i>höga</i> guard that
<i>navarahi'komaG</i> which is their cloud	<i>na'maritgö'korak</i> that they are our <i>manes.</i>	
<i>ha'pu.pui'cö'p</i> Thus also	<i>ti'camtánim</i> we you beg	<i>há'gicdara</i> pardon.
<i>kuga''gurahöpimitu.u'rinka</i> Then aside ye will cast	<i>ganavaricma'-</i> that which is-	
<i>mdorma'</i> transparent	<i>amba'sa.ör</i> your gourd within	<i>namia'mpihö'.tuha'nda</i> that they-
not anywhere will meddle		

¹ Although in the third person, evidently refers to the *chanes*.

<i>ganmá.mar</i> they my children	<i>ganamaramho'ho'cia</i> those which are your saucers
<i>ganamaramha'ha'</i> those which are your jars	<i>ganamaramha'ha'kar</i> those which are your-
griddles	
<i>namaramba'paidaka</i> those which are your pitchers	<i>ganavaricma'mdormaG</i> that which is trans-
parent	
<i>amö'ciG.ör</i> your cornfield within	<i>namia'mpihö'tuamha'hi'cda</i> that they not anywhere for-
you will break	
<i>para</i> in order	<i>napimiampihötuakok'datud'a</i> that ye not anywhere them will sicken
<i>ganfami'lia</i> that my family.	<i>gö'köni'puamá'tuD</i> know
<i>porki</i> Therefore I you cause to-	
because	
<i>anihö'mioi'pu</i> hereabouts they walk	<i>ganfami'lia</i> that my family
<i>amicto''</i> they-	
<i>nimör'.bituha'nda</i> suddenly hither will meddle.	<i>gö'kö</i> Therefore
<i>ni'puamtán</i> I you-	
beg	
<i>ha'gicdara</i> pardon	<i>porki</i> because
<i>niti'matöt</i> I if cause to know	
<i>hö'ga</i> he	<i>navarinsu'sbidat</i> who is my Protector,
<i>inci'u'k</i> my Morning Star,	
<i>kuhö'ga'vi'tuamko'k'dad'a</i> then he you will sicken.	<i>kupi'mia'm-</i> Then ye not-
<i>a'a'kda</i> later will say	<i>kuniti'amam'a'töt</i> that I did not you cause to know.
<i>gö'kö</i> Therefore	
<i>ni'puamtánim</i> I you am begging	<i>há'gicdara</i> pardon
<i>wöc</i> all	
<i>orasa''ba</i> hours in.	<i>koha'pu.pī'cö'p</i> Then thus also
<i>ati'tá'nida</i> we will go begging	
<i>ganavaritci'u'k</i> he who is our Morning Star,	<i>kovibitö'kdida</i> that hither us will come-
reaching	
<i>ganavarno'vit</i> that which is his hand	<i>para</i> in order
<i>natha'ban.tu-</i> that we in it-	
<i>D'a'gimöt</i> us seizing	<i>ga'mtönö'idida</i> will go beholding
<i>ha'ctu</i> anything	
<i>napuanihö'dörumágida</i> that from hereabouts will come thinking	<i>ha'cnac'i'dúdu</i> thus that-
hoards.	

gö'kunipuama'gid ku'pimi'mötu.ur'na
 Therefore I you advise that ye hence will cast
 ganavaricma'mdorma' amba'sa.ōra
 that which is transparent your gourd within.
 konki'ap.i pimima'töhi kunki.-
 With which thus is. Ye must know. With which
 diu's.pö'cambi'ak'a
 God you will sympathize.

NOTE

When the priest-doctor has determined by the extraction of thick spittle from the patient in the sucking examination, that he is afflicted by a *chan*, he makes a *chimal* and a *bastón* with feathers of the heron and cleanses the invalid by waving the latter over him. He then deposits it at the spring whence the water is brought. The balance of the treatment is as before but the following prayer is recited.

TRANSLATION

Hail! ye who are called *Chanes* who are seated round about, guarding the cloud of our spirits. It is their transparent carpet, their limpid *chimal* with which they do shield themselves. Round about are ye seated, guarding the cloud of our Gods.

We beseech you, put away your saucers, your jars, your griddles and your pitchers. Hide them within your transparent gourd. Then will my children not meddle with them; then they will not break anything which lieth within your transparent cornfield. Then will you not afflict my family. Thus do I say unto you for already do my family walk about here and mayhap will meddle. This do I ask of you, for if I tell him who is my Protector and my Morning Star, he will then afflict you. Then do not say afterwards that I did not warn you.

Therefore do I implore you in all hours. And also will we beseech him who is our Morning Star that he stretch unto us his hand. Then, held in it, we may safely behold whatever may come unto us. Therefore do

I bid you begone into your transparent gourd. Thus shall ye know. May God have pity on you.

25. TO RETIRE THE CHANES

adio's.um na'pimaro'oik'am
 To God that ye are *chanes*.

pimi'möm.u'rin'ká ganavaricma'mdorma'
 Ye hence yourselves will cast that which is transparent

am'a'iniGWö't'a pimia'mpixö'.tua-
 your *petate* beneath. Ye not anywhere them-

ko'k'datuD'a ganfami'lia porki
 will sicken that my family because

ni.a'k'k'da ganavarinsu'sbidat inci'u'k
 I will tell he who is my Protector, my Morning
 Star,

in.o'k' para natuamko'k'daD'a
 my Father, in order that he you will sicken.

pimia'mása'nda porki högavi'tuam-
 Ye not later will weep because he you-

ko'k'daD'a kuha'pí nicamta'nim
 will sicken. Then thus is; I you am begging

ha'gicdara kupi'mímöm.u'rinka
 pardon. Then ye hence yourselves will cast

ganavaricma'mdorma' amba'kuri.ōra
 that which is transparent your water-gourd within.

pimti'pu.da'nyo api'minwi'cdim
 Ye if endanger ye me following,

kuni'tuamko'k'daD'a höga navarci'vgo'k
 then I you will sicken that which is seven

a'rag napimpuö'köta'rgidic gö'ku
 formations that ye with are formed. Therefore

nipu.amta'nim ha'gicdara konki'hap.i
 I you begging pardon. With which thus is.

pim'a'tök inka'ög pimihi'mia
 Ye know, me hear. Ye will go

pihö' napimpuaptu'i' ganavaram-
 where that ye are that is your

hi'komak.ōr kudios.pöcam.ōra'dakam
 cloud within. Then God you withinness.

NOTE

This prayer is spoken after the invalid is convalescing from the sickness caused by the *chanes* and is intended to cause them to depart from the vicinity. It is recited to the west, whither they flee.

TRANSLATION

Farewell! *Chanes*. Ye shall take yourselves beneath your lucid carpet. Ye must not sicken my family, or I will tell him who is my Protector, my Morning Star and my Lord so that he may sicken you. Then do not afterwards weep if he shall have sickened you. So be it; I beg your forgiveness. You must take yourselves within your crystal water-gourd. For if ye follow to persecute me, I will sicken you with the seven forms in which ye were created. Therefore do I beg your forgiveness.

So be it. Know it and hear ye me! Ye shall take yourselves within your cloud where ye belong. May God bless you.

26. TO BEWITCH

adio's in.o'G' inda'D
To God, my Father, my Mother,
inci'u'G abimö naparda'kam höga
my Morning Star. Afar that thou art
sitter that
tö'tvak.dám ku.inimö' navarum'ai'nak-
skies on. Then here that is thy *petate*
dam napargökami naparicidu'kam
on that thou art greatness that thou
art value.
natarum'a'ma'r ku.inimökmödör
That we are thy children. Then here distant from
abi.mö'dör hudur napituma'rgi
afar from alone that thou didst thyself form
napitbaivatuda'giu inimö napitivu'si
that thou didst already hither cleanse. Here that
thou didst select
huga mari'a na'purid'a'D
that Mary that she is our Mother

na't'una'kog inimö umwö't'amö
that we are suffering here thee beneath.
napitbaivatuda'giu ku.ani.mödör
That thou didst hither already cleanse. Then
hereabouts from
napitbai'vavo'm hudör napit-
that thou didst hither already arise alone that
a'ban.ai'vavoi höga umkurosiG
thou didst in it already recline that thy cross
napitmu' amumö napitpuagö'i
that thou didst die. There that thou didst
already fall
navaricda'dik'am navarumva'sa'ör
which is health which is thy box within
navarictutö'G'am.ör va'ig um-
which is darkness in three thy
to'tnorig kuabimöapti'ma'cir asa'gid
suns. Then afar thou didst appear them
between
höga namaricko'i'kam ku.inimödör
that which they are Dead. Then here from
napithapuva't'utö höga navartö'tvakdám
that thou didst thus already behold that that
is skies on.
naparda'kam napara'ö'k'amhökö'D dios
That thou art sitter that thou art arrangement
with God
naparin.o'k naparumnö'icturid'am
that thou art my Father that thou art thy observa-
tion on.
ku.ami.dör napubaivatuda'giuna
Then there from that thou hither already us wilt
cleanse
natöpkivoi'nök hidi maindam
that we also soon journey this *petate* on
napöpkitma'kim gögucdara kupibai-
that thou also soon us giving succor. Then
thou hither
id'ágiuna höga navaricda'dikam
us wilt cleanse that that is health
navarumökaDwö'ta' naB'aiid'a'gid'a
that is thy shadow beneath that thou hither us
wilt send
natapövabö'iya höga navarichö'pitkam
that we already will carry that which is cold

navarumno'nov.ám kudiköt pictutha'gicda
which are thy hands in. Then this with thou us
wilt pardon

porke nataric.i''korak'ám
because that we are vile.

ku.hidi.hömadakamhö'kö't apiid'a'gid'a
Then this formation with thou us wilt send

navargö'gucdara amen
which is thy succor. Amen.

NOTE

This prayer is merely one of several modes of casting spells of witchery, the others not entailing the use of any set prayer and savoring more of European custom. Even this, however, is of dubious authenticity as its resemblance to Christian philosophy is only too evident. In fact it was given in order to prove to me the lack of antagonism between the old Tepecano religion and Catholicism and was entitled the "Creed." I have great suspicion that it was created to suit the occasion, like no. 18. It was originally said to be a prayer to beg permission to enter a sacred spot but my principal informant pronounced it to be a prayer to bewitch.

It is recited at midnight when the one whom it is desired to bewitch is asleep, and is addressed to the pagan idols (*cidudkam*) and the Christian cross. A fast is likewise enjoined. Then the supplicant goes to the cemetery and lights a wax candle and buries there a figure he has made in representation of the hated one. It is buried at the foot of the cross and a prayer said entreating the death of the individual.

TRANSLATION

Hail! thou who art my Father, my Mother, and my Morning Star who art seated afar in the heavens. Here on thy earth thou art powerful, art dear. We are thy children. From afar where alone thou wast formed thou didst come to cleanse us. Here thou didst choose Mary, the Mother of us who suffer here beneath thee. Thou didst purify

us. From hence thou didst arise alone, thou didst lay thyself on thy cross and die. There thou didst descend into thy grave, into the darkness for three days. Afar thou didst appear among the dead.

From here thou didst behold Him who is in heaven. Thou art seated with the chosen, God, who art my Father, which is thy thought. From there thou wilt send purification to us who also journey through this world, and give us succor. Thou wilt come to cleanse us with the health which is beneath thy shadow; thou wilt send us the cold which is in thy hand that we may lay hold upon it. With this thou wilt pardon us, for we are vile. With this formula thou wilt send us thy succor. Amen.

27. TO CURE FROM WITCHCRAFT

adio's inda't inci'u'k
To God, my Mother, my Morning Star.

anipumta'nim hágicdara kovi'-
I thee am begging pardon that

tö'kowumböya ganavarictón'kam
above itself will take that which is heat.

avi'puböintök'da gano'vit ganci'u'k
He hither me will stretch that his hand, he-
my Morning Star

ci'arwö'tahö napua'r'gidic ko'vixö'pria
east beneath there that he is formed. Then-
will recover

hidickó'ok'am ati'pihö.va'.amhá'G
this sick one. It if anywhere already self lacks

komi'pu.hívo'i's kuaviamiputu'ík'a
that they bewitch. Then not thus shall be.

icxö'pitkamökö't a'pi.ida'giunida hö'ga
Cold with thou wilt go cleansing that

namarumú.umihökö't ha'vanava'richtá
that they are thy ceremonial arrows with, and which-
is white

amka'varikökö't¹ ku.ga''gura.há'pi'mi.-
your¹ *chimal* with. Then aside to, ye-

¹ The change from second person singular to plural is rather inexplicable here.

iu.'rnida ganavarickók'dakam
will go repulsing that which is sickness.

kuni'puamtán há'gicdara naparindá't
Then I you beg pardon that thou art my
Mother,

in.ó'k' kua'nibi'aka maspóde'r
my Father. Then I will have more power

kinihö'ganahívo'is kupi'miam'a'kda
than even he who is bewitching. Then ye not will give

li'se'nsia ku'pixō.puita''riwa'da
permission that anywhere us small shall make

hidicto'nkamōkōt hōganavarinciú'G
this heat with. He who is our Morning Star

avi'pubö.in.da'giunihida kuvia'mina'p.hak'-
he hither me will come cleansing that not in me back

gö'cia gactónkam hidi
will fall that heat. This

na'varinú'umi.hökō ni'punsósvida
which are my ceremonial arrows with I me will go
protecting.

kuvia'mindám.ha'ctuacumdúnia konkiháp.í
Then not over me anything itself will make. With
which thus is.

pima'tök piminka'ök kudío's.pöcam-
Ye know. Ye me hear. Then God ye

ö'ra'dak'am
withinness.

NOTE

When a man is ill and suspects witchcraft he sends for a doctor of reputation. The latter bathes and fasts seven days. It is revealed to him in his dreams and later verified by examination of the patient whether he is sickened by will of God, by a *chan*, by disembodied spirits, or by witchcraft. Kneading and squeezing the joints is one of the criteria, sucking being another, the drawing of blood being a certain sign of witchcraft.

Having assured himself of the cause, the doctor brings his ceremonial arrows and other paraphernalia. First three arrows are placed around the patient's head and another at

his feet, stuck in the ground. The one to the left of the head is then raised and carried to the foot and these two are lifted, one in either hand, and pointed in turn to the east, north, west, south and zenith, the prayer being repeated five times, once to each direction. Then the five ceremonial circuits are performed around the sick man and he is sucked vigorously. The arrows are then replaced, two at the head and two at the feet. The doctor stands at the foot, then goes to the right and performs the sucking operation again. He then goes to the patient's head and spits in his hand to note the result of the sucking treatment. This is repeated five times on different parts of the body, each time returning to the sick man's head by a counter-clockwise direction. Usually some tangible object is extracted by these means. To finish the treatment the doctor seizes all four arrows, two in either hand, and circles them over the patient to purify him. The treatment is repeated every three days for five times and is said to be generally efficacious.

TRANSLATION

Hail! my Mother, my Morning Star. I beseech thee that this heat may take itself hence. My Morning Star must stretch unto me his hand from beneath the east where he belongeth. Then shall this invalid recover. Mayhap something is lacking that thus they bewitch him. But it must not be so. Thou wilt cleanse him with the cold and with thy arrows; with your white *chimal* will ye cast aside the pestilence. Therefore do I implore you, my Lord and my Lady. I must have more power than even he who is bewitching. Ye will not allow him to molest us with this heat. Our Morning Star will come to cleanse me that this heat may not return unto me. With my arrows will I shield myself, that no ill may befall me. So be it! Know ye it and hear me!

May God bless you.

28. TO SOW THE CORN

adio's *naparin.o'G* *naparinsu.'sbidat*
 To God, that thou art my Father, that thou
 art my Protector,

inci'u'G *tunhá'gicid* *a'nitsapita'.putö.ö'í*
 my Morning Star. Me pardon I did say
 almost sowed.

ku'ni.i'ni.puciwa'k *ganavarum'ar*
 Then I here scatter she who is thy child

napitpubö'ihot *natpu.i'ni.má'cir*
 that thou didst hither send that she did here appear

hi'di *navarictödo* *um'ai'nikdám*
 this that is green thy *petate* on.

hi'kom *na.óimör* *navarici'vgok*
 Cloud that wanders which are seven

o'hi *tö'tvak.wö'pta* *pina'pui'cikö'kwá*
 beautiful skies beneath where that she will rest

na'pu.ivu'snia *höga* *a'ra'k*
 that she will arise that creature

uv *napumtö'tök* *na'varuma'R*
 female that she is called that is thy child.

kuha'pu.picöp *ti'cumta'n* *há'gicdara*
 Then thus also we thee beg pardon

naparin.o'k *naparinda't* *naparin-*
 that thou art my Father, that thou art my
 Mother, that thou art my

su'sbidat *inci'u'k* *napu.uma'r'gid*
 Protector, my Morning Star that is formed

ci'a'rwö't'rahöwan *napitpuböi.ho't*
 east beneath there that thou didst hither send

ga'm'ár *kuti'pubö'idu'via* *is'o'soigim*
 that thy child. Then did hither arrive weeping

hi'di *oi'dadám* *para*
 this world on in order

na'puitgö'gucid'a *para* *natpukáda*
 that she us will succor in order that we shall eat

natga'mtönöidida *hidi* *óidadám*
 that we will go beholding this world on

i'ntám *natpumö'rin'ok* *hiditukip.sa'git*
 here that we run this darkness within

i'ntám *natpuvói.nuG* *hi'di* *oi'dadám*
 here that we journey this world on.

kotipum'a'tud *kuti'pu.i'ni.citö.ö'cia*
 Then we thee cause to know that we here will sow

na'kutnú'kda *hö'ga* *na'varum'ár*
 to see if we will guard she who is thy child.

kupia'mago'kiptönönikda *pi'cpuböin'tö'k'da*
 Then thou not to two sides wilt look, thou hither
 me wilt stretch

ganavarumnöv *pa'ra* *nanha'bantundágimöd*
 that which is thy hand in order that I in
 it myself may seize

gamtönöidida *wö'c* *o'rasa''ba*
 will go beholding all hours in.

konkiháp.í *ni'cpum'a'tut* *naparin-*
 With which thus is. I thee cause to know that
 thou art my

su'spidat *inci'u'k* *ino'G* *kunki'.háp.í*
 Protector, my Morning Star, my
 Father. With which thus is.

dios.pöcambi'ak'a
 God bless you.

NOTE

After the first heavy rain in June the corn is planted. A fast of five days and a purifying bath are the primary requisites. After this has been undergone small beads and a *jicara* of *pinole* mixed with water are prepared. The beads are placed in the four corners and in the center of the field to prevent injury by crows and other animals. The *pinole* water is then sprinkled to the four cardinal points and the prayer is recited while facing east. The *pinole* serves to prepare the soil for the reception of the kernels. The corn may then be planted but the kernels taken from the twin ears, the *Milpa Cuata*, must be planted first.

TRANSLATION

Hail! thou who art my Lord, my Guide and my Morning Star. Forgive me because I am about to sow. Here am I scattering thy daughter whom thou didst send hither to appear on this thy green carpet. The cloud wanders beneath the seven beautiful heavens where she will come to rest, where

will spring up the maiden who is thy child. Likewise do we beg forgiveness of thee, my Father and Mother, my Guide and Morning Star, who dwellest beneath the east whence thou didst send thy child hither. Here did she arrive in this world weeping, to succor us that we might have food and might go beholding where now we grope in darkness, journeying through the world. We say unto thee that we will sow here, if perchance we may guard well thy daughter. Do not look askance; thou must reach me thy hand that I may be held in it and go beholding through all hours. Thus do I say unto thee who art my Lord, my Guide and Morning Star. So be it.

May God bless you.

29. TO REAP THE MILPA CUATA

adiu's a'raG' uv na'pumtö'tök
To God, creature female that thou art-called.

a'nihö napuo'idak hacnaci'dúdu
Hereabouts that thou belongest thus that-boards

ci'korhö'wan navarci'arwö't'a
vicinity there. That is east beneath

amöhödör natpubö'imho't ganavarum.o'k
there from that did hither thee send he that-is thy Father

navarumna'na.¹ kuha'pu.ö'p' ati'ctan
that is thy Mother.¹ Then thus also we beg

há'gicdara bábarip'kám pixö'
pardon North One where

napua'rgidic kupi'pugamihi'mia pixö'
that thou art formed. Then thou wilt go where

nanumbö'k'ta kupi'puga'minka'hida
that I thee shall carry. Then thou me wilt go hearing

höga navarumu'umi.hökö'd na'pu.-
that which are thy ceremonial arrows with that-

a'rgidic hapu.picö'p navaxu'r'nipkam
thou art formed. Thus also that is West One,

hu'huktio't na'pumtö'tök kuha'pu.-
Pine-Man that is called. Then thus-

p'i'cö'p' ti'ctan há'gicdara
also we beg pardon

ganavaro'gad navardö''ud kutia'mi-
he that is her Father that is her Mother. Then-

pixö'páro'n'da kuti'nöid'a pönö'gítnöv
we not anywhere will maltreat. Then we will watch-her like our hand.

kuha'pu.picö'p' ati'ctan há'gicdara
Then thus also we beg pardon

höganavaricta' to'vörip cidu'kam
that which is white star fetish

napumtötök o'gipa amöhö
that is called south there

natpumá'cir ganavarma'rat ku-
that did appear she that is his child. Then-

ti'cputá'n há'gicdara ganavaro'gat
we beg pardon he who is her Father

havaganavardö'.ud kuti'pugama'hí anihö'
and she who is her Mother. Then did already go hereabouts

ci'korhö'wan avi'puvā'niók'im ku-
vicinity there she already speaking. Then-

ha'pu.puicö'p' ti'pumö'vadu'via anihö'
thus also did hence already arrive hereabouts

o'imörimök ci'korhö'van sá'kimög
having walked vicinity there having wept

pumö'vadu'via navaro'gatwí puva'-
hence already arrive who is her Father with already-

'a'g kumi'pupa'ro'n ganamarmámrad
tell that they maltreat they who-are his children.

kugöku aticpugömhöwan² kuti'puinór'
Then therefore she did away.² Then did return

navaro'gat.wí a'bimöhöwan pixö'
that is her Father with afar there where

na'tpuku'gad navarci'vgok ó'hi
that she did finish that are seven beautiful

tö'tvakdám pixö' napuda' ga.o'gat
skies on where that is seated he-her Father.

² Verbal in form but with locative in place of verbal stem.

¹ *nana*, *MAMA*, childish word for mother.

koha'pu.pwi'cö'p' ati'cta'n há'gicdara
Then thus also we beg pardon;
ti'pum'a'k ganavaritni'o'k kutiamipihö'-
we thee give that which is our word that we-
not anywhere will-
páro'nda kuica'pti'mötö'kia konkipia'm-
maltreat that well we hence will place. With-
which thou not-
bi'aka napihö'.soi'mö'ri'd'a pia'm.-
wilt need that thou anywhere sad wilt-
feel. Thou not-
ago'kiptönö'nikda sa''rak napumtötök
to two places wilt look *Milpa Cuata* that-
thou art called
napara'rak.úv amöhö'dör na'punio'kim
that thou art creature female. There from that-
thou speaking
umhi'kom.örhö'dör hi'di navarictö'do
thy cloud within this that is green
mai'ndam na'pitpum'á'cir kupictunhá'gicda
petate on that thou didst appear. Then-
thou me wilt pardon
pihö' nantó'nimör.i'civo'mikda kupia'm-
anywhere that I unbidden will raise. Then thou-
bi'aka napihö'.soi'mö'ri'da kugöku
not wilt need that thou anywhere sad wilt-
feel. Then therefore
ni'pumtán há'gicdara *konki.dios.-*
I thee beg pardon. With which God-
pöcambi'aka
you will sympathize.

NOTE

When the corn is ripe and the harvest time has come, the owner of the field goes forth and reaps all the ordinary ears of corn. But the *Milpas Cuatas*, the corn plants with a forked stem and two ears, are left standing after the others have been gathered. Then the field is encircled with ceremonial circuits as many times as there are *Cuatas* within and the following prayer is recited.

TRANSLATION

Hail! thou who art called Maiden. Round about us art thou met! From beneath the

east did thy Father and Mother send thee hither. Likewise do we beseech him of the North where thou belongest. Thou must accompany me wherever I may carry thee. Thou must harken unto me, formed as thou art with thy arrows. And also he of the West who is called the Pine-Man. We promise her Father and her Mother that we will not maltreat her; we will guard her like our own hand. Likewise do we beseech him who is called the White Star *Cidukam* who belongeth in the south where appeareth the child of the Father. We beseech her Father and her Mother.

Hereabouts did she walk, bemoaning. Then, having wandered and wept here she returned unto her Father and told him that his children had mistreated her. Therefore did she depart; she returned unto her Father and arrived there afar where he is seated in the seven beautiful heavens.¹

Thus do we pray. We give thee our word that we will not mistreat her, that we will guard her well. Thou needst not feel offended. Nor look askance, *Milpa Cuata*, as thou art called, maiden. Speaking from within thy distant cloud thou didst appear on this green carpet. Thou wilt forgive me if, unbidden, I reap. Do not feel sad; on this account I beg thy pardon.

May God bless you.

30. TO BEG PERMISSION TO HUNT DEER

anicbö'himdaD	to'nimör	puamta'nim
I hither coming was	unbidden	you begging
hö'gam	namaramso'soik'	anihö'van
they	that they are your pets.	Hereabouts
nampu.oi'pö	höga	namarictu'tu'k'
that they walk	that	that they are black
ói'dak'a''ba	su'suimar	nampumtö'tök'
hills in	deer	that they are called
höga	navarictö'dog	amai'nikdám
that	that is green	your <i>petate</i> on.

¹ Cf. JAFL, xxvii, 155.

anihō nampua'rgidic hacnaci'dúd'u
Hereabouts that they belong thus that hoards.

kuha'pu.pwicō'p a'nicho'hi napim-
Then thus also I desire that ye-

xō'mai.intane'tid'a navarci'vgo'k' o'xi
one me will lend that is seven beautiful

xi'komörhōvan nampuóip'u ku-
cloud within that they walk. Then-

xa'pu.pwi'cō'p ani'cantán ha'gicdara
thus also I you beg pardon.

kupi'mipuma'tōhi gami'nka'hida
Then ye know me will go hearing

ganavarxō'pör na'mpuanihö'.mō'rin'ok'
they which are winds. That they hereabouts run

hōga navarictō'dok' amai'nikdām
that which is green their *petate* on

na'mpuanihö.soi'ma'ma'c hacnaci'dúdu
that they hereabouts sad appear thus that hoards.

hōga navarakai''k'oraG navarinsu'sBidat
That which is their master who is my-
Protector,

inci'u'k in.o'k' kunicpum'átu't
my Morning Star, my Father. Then I cause-
to know

hidi hō'mad ni'.o'k' nampuha'ban-
this one word that they in it-

a'rgidic namaramso'soi'k'am nampum-
are formed that they are your pets that they-

tō'tök konkīha'p.ma'tōD inka'uk tun-
are called. With which thus know; me hear, me-

ha'gicit
pardon.

NOTE

The deer is the animal of consummate importance in all the religions of the Tepecano region¹ and around it center many ceremonies and rites.

When a man desires to hunt deer, which is a requisite for certain ceremonies, he commences a fast of seven days. On the first

¹ Cf. Lumholtz, Symbolism, p. 22.

² Nahua *ollatl*, the base of a reed with branching roots which are trimmed and decorated to represent the head of a deer. Cf. Lumholtz, Symbolism, p. 51.

day he goes to the Cerro del Cántaro with an *otate*² decorated with beads, to resemble the head of a deer, a *jícara* decorated with beads, and a *chimal* of pure white cotton. The *otates* have the same name and spirit as a deer and are made with green beads for the eyes. But if no *otate* is available a figure of a deer may be made of clay or wax and used instead. At the Cerro del Cántaro the supplicant leaves his offerings and recites the prayer.

The following day he hunts to the east, the third day to the north, the fourth to the west and the fifth to the south. Thereafter he may hunt where he wishes as long as he desires. But the first deer secured must be entirely distributed among the others; he may not touch it. Candles must be made of the fat and he must light one and put it in his house before setting forth again. This is for the spirits.³

For the *Fiesta* of the *Milpa Cuata* the deer of which the *chuales*⁴ are made must be caught in a snare and cooked whole, head and all.

TRANSLATION

Unbidden have I come hither, craving your pets which wander about in the dark hills, the deer as they are called hereabouts on your green carpet where they belong. I ask that ye lend me one of these which wander in the seven beautiful clouds. Likewise do I beg your forgiveness. Ye should know that they may hear me in the winds, running about on their green carpet where mournfully they appear. Their Master is my Lord, my Guide, my Morning Star. I will speak unto him the one word with which were created these which are called your pets. Know it; hear me and pardon me.

³ Uncertain whether the spirits of the deer or whether disembodied or unembodied anthropomorphic spirits.

⁴ Nahua *chualli*, a mush made of *pinole* and finely chopped meat, cooked in corn husk; practically equivalent to *tamale*.

31. TO RID THE RANCH OF SCORPIONS

adio's *naparinci'u'k* *apipubö.in'öidida*
To God, that thou art my Morning Star. Thou=
hither me wilt come watching,

kuya'm.inda'mactuacumwa'da di anihö
that not over me anything itself will make of here-
abouts

namputukik'io *hi'di* *oi'da.dám*
that they live this world on

namictökö.u't *anihö'* *namputuóipu*
that they vicious hereabouts that they walk

namarna'na'skör *kuha'pu.pui'cö'p*
that they are scorpions. Then thus also

ni'cata'n *há'gicdara* *ku'mimömu'ri'nka*
I them beg pardon that they hence selves=
will take

pixö' *nanía'manö'nöikda* *ga'gu'rahu'wan*
where that I not them will see aside there

pixö' *nampuoídaG* *aniamho'hi*
where that they belong. I not wish

nan.i'ntam.anö'nöikda *pihö'* *nanoi'mör*
that I here them will see where that I walk.

kuhapu.pwicö'p *ni'cam'átud* *ganavar-*
Then thus also I them cause to know that=

ci'vgo'k *o'hi* *tö'tvakwö'p'ta*
which is seven beautiful skies beneath

nampua'r'gidic *kumi'mömu'rin'ka* *porki*
that they form that they hence selves will take be-
cause

niti'.anatö *ani'tuako'k'dad'a* *kuni'pu-*
I if here them see I them will sicken. Then=

ma'tud *ganci'u'k* *kui'bu.intök'da*
I cause to know that my Morning Star, that=
hither me will extend

gano'vid *para* *nawö'c.o'ras.a'b-*
that his hand in order that he in all hours=

in'u'k'dida *kumia'm.pihö'.tunko'k'datud'a*
me will go guarding Then they not any-
where me will sicken

ganamarictukö'dam *kugö'kuni'putá'N*
they which are vicious ones. Then therefore I beg

há'gicdara *ganci'u'G* *kuví'.aha'pud'a*
pardon he my Morning Star that them will restrain

ganampuanihöpukikiö *hidioi'daga'ba*
they which hereabouts live this hill in

namarnána'skör *namarhípitpak'*
that they are scorpions, that they are spiders,

namarkók'o *ha'ctunampu.i'ntampukikiö*
that they are snakes, any that they here reside.

kumi'.mömu'rna *ganavarictö'dog*
Then they hence selves will take that which is green

ma'inikwö't'a *kuniamho'hi*
petate beneath. Then I not wish

nananö'nöik'da *konki'hapi* *nicmá'tut*
that I them will see. With which thus is, I cause=
to know

ganavarinci'u'k *tunha'giciD*
he that is my Morning Star. Me pardon

naparinci'u'k *naparinda'D* *in.o'k*
that thou art my Morning Star, that thou art my=
Mother, my Father.

NOTE

This prayer is recited by a man when he goes to a new locality to build his house and make his home. It has the power to drive away the scorpions, snakes, spiders, and other poisonous insects and animals.

He must first fast for five days and prepare a *jícara* of *pinole* mixed in water or of holy water. This *jícara* is decorated with small beads. At the end of the fast it is placed in the center of the holding and the water sprinkled to the four cardinal points while the prayer is recited. The latter is addressed to the Morning Star, the arch-enemy of the scorpions who are the cattle of the Devil. The principal scorpion is in the sky;¹ those on earth are smaller copies of it.

The prayer must be repeated every year if the scorpions are to be kept under control.

TRANSLATION

Hail! thou who art my Morning Star. Thou wilt come to watch over me that no evil may come upon me from those who dwell

¹ Probably borrowed from the European zodiac.

hereabouts upon the earth, the poisonous scorpions which here wander.

Likewise do I beseech them that they take themselves hence where I may not behold them, away where they belong. I do not wish to see them hereabouts where I walk. Also do I give them to know, formed as they are beneath the seven beautiful heavens, that they must take themselves hence, for if I behold them hereabouts I will sicken them.

Also do I beseech my Morning Star that he reach unto me his hand to shield me through all hours. Then will these poisonous ones not sicken me. Therefore do I beseech him, my Morning Star, that he restrain them who live in this hill, the scorpions, the spiders, the serpents, and all those who here dwell. They must take themselves beneath the green carpet, for I do not wish to behold them.

Thus do I say unto my Morning Star. Forgive me, my Morning Star, my Lord and my Lady.

32. TO OBTAIN A SERPENT PROTECTOR

adin's *naparin.q'k* *naparinda'd*
To God that thou art my Father, that thou-
art my Mother.

pimi'tunha'gicda *kuni'da'gia* *hi'di* *ko*
Ye me will pardon that I will seize this snake

i'ntám *na'nitpuvatō* *ku'nibō'k'ta*
here that I did already find. That I will carry

inki'amhá *para* *naturun'úk'turid'a*
my home to in order that he for me will guard.

hi'di *navarictōdo* *ama'inikdám*
This that is green your *petate* on

napuoidak *napuma'r'git* *hacnaci'dúdu*
that he belongs that he is formed as that hoards

napu.i'ntám *napumváp'án* *kuvin.oída*
that he here that he is stretched out. Then me will-
accompany

pihō *nanpunxōpit* *inki'a'm* *napumtōtōk*
where that I me rest, my home that it is called

para *naturun'úk'turid'a* *ha'ctunanpihō'dákta*
in order that he for me will guard anything that-
I anywhere will leave

pihō'van *a'npusoi'ma'c* *hi'di* *oi'dadám*
where I sad appear this world on.

kuha'pu.ō'p' *ani'ctanim* *ha'gicdara*
Then thus also I am begging pardon

hidi *navarictōdo* *mai'nikdám* *pihō*
this that is green *petate* on where

nanpusoi'mac *navarci'vgo'k* *ohi*
that I sad appear that is seven beautiful

tō'tvakwō'pta *kuhi'di* *ko*
skies beneath. Then this snake

aviamipihōinō'p'kiōd'a *kuni'puta'n*
he not anywhere me will frighten. Then I beg

hágicdara *kuvi'.mōm.u'rin'ka* *pixō*
pardon that he hence self will shelve where

nanda'k'ta *kuviamiadak'taka*
that I will leave. Then not them will leave

nampihōtunha'nid'a *ganha'ha'cdun*
that they anywhere me will meddle that my relations,

kumiamha'ctupixō.inbō'bōitcid'a *kuvi'.a-*
that they not anything anywhere me will steal. Then-

wu'pu'rda *amti'pihō'.hactucinwidi'cdam*
he them will tie they if anywhere anything me-
with wish to take.

kuvia'mi.ada'k'taka *gōkō* *ni'puta'n*
Then not them will leave. Therefore I beg

favo'r *kuvi'n.oída* *inki'amhá'*
favor that me will accompany my home to.

kuhapu.ō'p' *nicmátud* *gan.q'G'*
Then thus also I cause to know that my-
Father,

inda't *nampunmá'kim* *lisensia* *hi'di*
my Mother, that they me give permission this

oi'dadám *na'npugamtōnōidim* *hidi*
world on that I going beholding this

go'k *va'ik* *tóno'r* *nanitpua''-*
two three sun that I did already-

cimá'cit *kuhapu.ō'p'* *avi'pkindák'ta*
appear that thus also he also yet me-
will leave

hidi	gok	vaik	tóno'r
this	two	three	sun
nani'pkicihúrun·da		konki'hap.mátök·	
that I also yet will set.		With which thus know;	
inka'ök	dios	pöcumvi'ak'a	
me hear.	God	thee will sympathize.	

NOTE

Large constrictor serpents are said to live in the forests of the Sierra Madre Occidental above Azqueltán and these are claimed to make excellent pets and house guardians.¹ If properly approached they will accompany the finder to his house and guard it for him. They give notice of danger by striking the ground with the tail and bind and hold any one who may come with intent to rob. If the owner is asleep they strike him in the face with the tail to awaken him. But they must be given bread to eat every Thursday if they are to remain content.

When a man wishes to secure one of them he first buys a candle and begs permission of María Santísima in the church. Then he takes a white cloth with which to bind the snake and hunts to the four cardinal points. When he has found it he recites this prayer.

TRANSLATION

Hail! my Father and my Mother. Forgive me if I carry hence this serpent which I have found here. I will carry him to my house that he may be my guard. On this your green carpet where he belongeth was formed he who lieth here. He must go with me to where I rest, my home as it is called, to keep watch for me over anything which I may leave wherever I do mournfully appear in this world.

Thus do I pray here where I do sadly appear on this green carpet beneath the seven beautiful heavens. This serpent must not frighten me. I beg that he may stay hidden wherever I may put him. He must

not allow my neighbors to meddle anywhere nor to steal from me. He must wrap himself around them if they come to rob me of anything. He shall not permit them. Therefore do I ask the favor that he accompany me to my home.

Likewise do I say unto my Father and my Mother who have given me leave to go beholding in this world these few days which have dawned, that they shall still allow me yet a few days which shall yet come to a close.

Know it to be thus and hear me! May God bless thee.

33. TO BEG RICHES OF THE TOLOACHE

<i>adio's</i>	na'paring·'G·	na'parinda·'D
To God	that thou art my Father,	that thou art-
	my Mother.	

pi'tunhá·gicda	ku.a·'ni.a·'nsapiwi·'nartun·
Thou me wilt pardon	that I, I say, to him me-

ma'kia	gako'trup· ²	a'nihö'
will give	that <i>Tolache</i> ²	hereabouts

nampudádar	ganavargö·'gur
that they are seated	that which are great

tö'hungid·ám	anihö'	hasnaci·'dúdu
rock-piles on	hereabouts	thus that hoards.

kuni·puta·'n·ia	gagö·'gu·cdara
Then I will beg	that fortune

<i>ave'r·ti·'nsokore·'rota</i>	ku·'intane·'tid·a
to see if me will succor.	Then me will lend

gagö·'gucdara	gö·'kuni·'puamtán	há·'gicdara
that fortune.	Therefore I you beg	pardon

napimaringö·'korak	vö·'puhímdam
that ye are my <i>manes</i>	before go on.

kuhapu·pĩčö·p	ni·cta·'n	gahá·gicdara
Then thus also	I beg	that pardon

gako'trup·	kupimima·'kia	<i>lise·'nsia</i>	anihö'
that <i>Tolache</i> .	Then ye will give	permission.	Here-
	abouts		

nampudáda·r	ha·'snaci·'dúdu	ci·'arwöt·ahöwan
that they are seated	thus that hoards	east beneath-
	there	

¹ Cf. Lumholtz, Unknown Mexico, II, p. 124.

² Nahua *tolatzin*, *Datura stramonium*.

va'rvariB hu'rniB o'gipa hidi'kō'D
north west south. This with
id'ámōhōwan natpubō'ida'kta ga-
us over there that he did hither leave that=

ba'maro'gat para ha'stu
his father-in-law in order anything
nat'a'ndaD . kuvi'putma'kda natar-
that we might beg that he us will give that we=

má'mrat gat.o'k' kuvi'.putma'kida
are his children that our Father. Then he us=

will go giving

ha'snatá'nida anihō' nampudádar
thus that we will go begging. Hereabouts that=

they are seated

hacnaci'dúdu ganavarictō'do ma'iniG-
thus that hoards that which is green petate=

dám navarica'pma'cimká't ichíkmad
on. That is well appearing spread out cloudy

icva'u'tag navarahi'kom.ōr na'mpua'r'gidic
drizzly which is their cloud within that=

they form

ganavargō'gur tō'hongiD'ám anihō' ci'ko'r
that which is great rock-piles on hereabouts
vicinity

puha'kagō'cim ba'variB hu'rniB
returning north west

o'gipa hidi'kō't navarictō'dog
south. This with which is green

tō'vagá'pa puva'kúG'atim hi'di
sky in already finishing this

hō'mat go'G vaik ní.Q'k'
one two three word

natpuhō'kō'tbō'i.a'r'gidic hi'di oi'dadám
that he did with hither form this world on.

kuti'cpuawō't'amó'ngia gana'varci'vgok
Then we them beneath will bow they which are seven

o'hi tō't'vakwō't'a pihō'dōr
beautiful skies beneath where from

na'tpubōid'a'ktá na'variD'áD pa'ra
that she did hither us leave that she is our=

Mother in order

natpután.daD gako't'r'up' ha'stu-
that we should beg that *Toloache* anything=

naticho'hidaD kuvi'.put'ma'kida
that we might wish. That he us will go giving

ha'stunata'nda natarma'mraD na'tpupihō'-
anything that we will beg that we are his children
that we anywhere=

soimá.mac kuha'pu.picōp' ati'cta'n
sad appear. Then thus also we beg

ha'gicdara ganavarinsu'sbidat inci'u'k
pardon she that is my Protector, my Morning=

Star,

in.Q'k inda't anihō' nampudáda'r
my Father my Mother hereabouts that they are=

seated

ganavarci'vgok o'hi tō't'vakdám
they which are seven beautiful skies on.

konkihapi ma'tök in'ka'ök
With which thus is; know, me hear.

ku.dios.picumbi'ak'a
Then God thee will sympathize.

NOTE

The *toloache* is a plant of great power, being the son-in-law of the Father Sun. He attained this by reason of his marriage to the Corn Daughter. But he mistreated her by having two mistresses, Crow and Mapuache, and was fastened head-downward in the ground, his limbs outstretched and was commanded to give mortals whatever they might beg of him.¹

It is said to have a thick trunk of nine inches diameter and no roots, growing on the bare rock. Its five branches extend to the cardinal points and to heaven. It is made of money and each one has a *jícara* full of coin in front of it. One may borrow this money and return it in five years time. But having done so, he may not attend confession. Or he may beg fortune which will later be vouchsafed to him. Needless to say, the *toloache* is an extremely rare plant in the Tepecano country.

To beg fortune of the *toloache* one must first fast seven days for María Santísima and

¹ Cf. JAFL, xxvii, 160.

go to church and recite this prayer to her to beg her permission. Then he fasts forty days for the *toloache*. He goes to the river and finds a black stone which has a child, a smaller black stone, beside it. These two he takes away, the smaller one for María Santísima, the larger one to pay the *toloache*. He also carries a *bastón* decorated with cotton and a *jícara* decorated with beads. Going to the *toloache*, he recites this prayer and leaves the offerings there. Soon thereafter he attains great wealth.

TRANSLATION

Hail! thou who art my Father and Mother. Thou wilt forgive me for I am about to give myself unto the *Toloaches* who are seated round about among the great rocks. I will beg fortune of one of them, if perchance he may succor me and lend me riches.

Therefore do I beg your forgiveness, my spirits who have gone before. And likewise do I beg forgiveness of the *Toloache*; ye shall give me leave to do so.

Round about are they seated in their places beneath the east, the north, the west and the south. There did their father-in-law who is above us put them that they should render unto us whatever we might crave, who are the children of the Father. They must give us whatever we ask. Round about are they seated on the verdant carpet. Within their drizzly cloud, beautifully o'ercast, were they formed, from whence they returned hither to the great rocky slopes to north, west and south.

So doth ascend unto the blue heavens these few words with which he was created in this world. So do we bow our heads beneath the seven beautiful heavens from whence our Mother sent us to beg of the *Toloache* whatever we might crave. He must grant us, the children of the Father, whatever we may wish, wherever we may appear.

Likewise do we beg forgiveness of my Lord and my Lady, my Guide and Morning Star there where they are seated in the seven beautiful heavens.

Know it to be thus and hear me! May God bless thee.

34. TO BEG FORTUNE OF THE HILLS

<i>adio's</i>	naparin.o'G	naparinda'd
To God	that thou art my Father,	that thou art my Mother,

anihö'	napimpudáda'r	ci'kor
hereabouts	that ye are seated	vicinity

xövwán	gana'varicapma'cim	am-
there	that which is well appearing	your-

a'tockardám	navarichi'kmat.káD	navaric-
seat on	which is cloudy, outspread	which is-

va'u'tak	anihö	na'pimpudá.da'r
drizzly.	Hereabouts	that ye are seated

hasnaci'.dúdu	na'pimpubö'.it'nöfidim
thus that hoards	that ye hither us watching

gana'varumbu'p'uivashöku't	navaram-
those which are thy faces with	which are-

ka'k'varik	navarumu''umi	pihö'dör
your <i>chimales</i> .	Which are thy ceremonial arrows	wherefrom

napu.iwá'N	ganavarhíko'm	ganavarci'vgo'k
that it rises	that which is cloud	that which is-
seven		

o'hi	tötvaGwö'tadör	kuti'c.pu.amtá'n
beautiful	skies beneath from.	Then we-
you beg		

há'gicdara	pihö'dör	na'pimitbö'.inió
pardon	where from	that ye did hither speak

gaci'vgo'k	amni''o'khök'u't	ha'p'u
that seven	your word with	thus

namita'pam.hö'k	ha'pu	hákia
that they did already also you reply	thus	same

ni'o'khökö't	kuna'mita'pamtá	lise'nsia
word with.	Then that they did already also you	
begged	permission	

para	na'mpu.itma'k'ia	gaha'ctu
in order	that they us will give	that anything

natatánida gagö'gu'cdara hastu
that we them will go begging that succor anything

naticho'hida hastu na'pustuhaítu
that we will desire anything that it exists

hi'di navarictö'dog amai'nikdám
this which is green your *petate* on

pihö' natpusoi'máma'c napimaringö'-
where that we sad appear. That ye are my-

korak ti'camtán há'gicdara
spirits we you beg pardon.

ku'pimi'tuthá'gicda ti'cputö'maiamsá'kcit
Then ye us will pardon. We continually to you weep

ha'cnapuci'dúdu na'pimpuanihö'.dádár
thus that hoards that ye hereabouts are seated

na'pimaringö.korak ci''arwöt'ahö
that ye are my *manes* east beneath there

napimpusoi.máma'c bá'varip hu'rnip
that ye sad appear north west

o'gipa koha'pu.pwic.öp' ni'camtán
south. Then thus also I you beg

há'gicdara ku'pimi'nma'kia lise'nsia
pardon that ye me will give permission

nanpuavwi'tunma'kia gana'mpuanihö'tukiö'
that I with them me will give they who hereabouts-
reside

ganavarictutuk o'hi oídak.á'ba
that which is black beautiful hill in.

kumia'mpihö'.cin'öi'da kuminma'kia
Then they not anywhere me will ignore. Then they-
me will give

ha'ctunanpihö'.atá'nida ganihö
anything that I anywhere them will beg. That-
hereabouts

namputukík'io ganavarci'vgo'k' o'hi
that they dwell that which is seven beautiful

tövakwöp'ta pihö'dör napimi'tpuböit'ök
sky beneath where from that ye did hither-
us extend

gana'varumnöv na'titpuha'bantuD'á
that which is thy hand that we did in it us seized

natitpua'tá gagögu'cdara ku-
that we did begged that succor. Then-

ha'pu.pwi'cöp' ticamtán há'gicdara
thus also we you beg pardon

hilitákugumököt' kuya'mha'ctu.id'ám.-
this fragment with, that not anything over us-

acumwá'da tia'mpihö'kók'orda wöc
itself will make we not anywhere will sicken. All

icxö'pitkamököt pimi'pubö.id'ágiunida
cold with ye hither us will go cleansing

gana'varamu'umi.ököt ganavaram-
they which are your ceremonial arrows with those-
which are your-

ka'k'varik ganavaramci'cvod pihö'dör
chimales with those which are your plumes where-
from

napuböi.hík'mad konki'.hap.í
that it hither clouds up. With which thus is;

ni'cpuamá'tut kupiminka'ök
I you cause to know that ye me hear

napimaringökorak konki'.hap.í dios.-
that ye are my *manes*. With which thus is. God-

pöcamári'dak'am
you smallness.

NOTE

The surrounding hills or *cerros* are elements of the greatest importance in the religion of this region and the more important ones have their particular habitant spirits. These can grant wealth to mortals if properly approached. The method displays a strange mixture of Christian and pagan philosophy but the prayer is purely aboriginal.

When one has determined to sell himself to the hills in return for fortune he first fasts seven days for María Santísima. At midnight on the seventh day he goes to the church carrying a lighted twenty-five cent candle and says this prayer to sever his connection with the church. Then he rests several days, bathes himself and then fasts forty days. At the end of this fast he goes to one of the principal hills carrying a *jicara* decorated with small beads (*chaquira*) and many larger beads for payment. There he says the prayer again and leaves the offering.

From a neighboring spring he takes a gourd of water and carries it to his cornfield (*coámil*). Here he sprinkles it to the four corners and in the middle while reciting the prayer for the third time. After he has sown and reaped his crop he becomes very wealthy. He may not go to confession thenceforth and every fifth of May he must go to the hill to repeat his vows. Every fifth year he must repeat the fast and the visit to church.

TRANSLATION

Hail! my Father and my Mother, seated somewhere on your pleasant throne, o'er-spread with drizzly clouds. From there where ye are seated do ye gaze upon us with your countenances, which are your *chimales*. From your arrows ariseth the cloud from beneath the seven beautiful heavens. We beg your forgiveness. From there did ye speak your seven words and they replied unto you with the same words. They besought you that they might grant us anything which we might crave of them, that they might succor us with anything we might wish upon this your green carpet where mournfully we appear.

We also beg your forgiveness, my spirits. And ye will forgive us. Continually do we cry unto you, my spirits, seated there beneath the east, the north, the west and the south, where ye do sadly appear.

Likewise do I beseech you that ye grant me leave to give myself unto them who live hereabouts in the beautiful dark hill. They must not refuse me; they must give me whatever I may ask of them. Hereabouts do they dwell beneath the seven beautiful heavens whence ye did reach unto us your hand into which we were gathered when we begged succor.

So with this fragment do we beseech you that no evil may come upon us and that we may not be sickened. With all the cold will ye cleanse us; with your arrows, your

chimales and your plumes whence spring the clouds.

Thus do I give ye to know. Hear me, O my spirits! So be it. May God bless you.

35. TO GAIN A SWEETHEART

adio's *naparmaímda*¹ *ci''arwötahö*
To God that thou art the intoxicated¹ one east-
beneath there

napu.a'rgidic *napucmai'm* *ati'cumta'n*
that thou art formed that thou art intoxicated. We-
thee beg

ha'gicdara *navaric'i'vgo'k* *óhi*
pardon which are seven beautiful

tôwakwö'ta *napu.oi'dök* *kupi'pu.-*
sky beneath that thou belongest. That thou-

ci'korhi'mia *hö'ga* *na'varica'pmámcm*
about wilt go that which is well appearing

um.a''raghök'ö't *napua'r'gidic* *kuni'.*
thy form with that thou art formed. Then I-

pucho'hi *kupi'.mai'muð'a* *höga*
desire that thou wilt cause to be intoxicated that

uv *nanica'pnöið* *ica'pmámcm* *xio'ciG*
woman whom I well see well appearing flower

nanpuhö'köta'rgidic *kuha'pi.pwicö'p*
that I with am formed. Then thus also

ni'ctán *ha'gicdara* *xio'ciktio''ð*
I beg pardon Flower Man.

ku'nihö'kö.pua'r'gidic *navaricap.mámcm*
Then I with am formed which is well appearing

*u'par*² *xio'cgi* *nanpuhö'kökötuf*
*guisache*² flower that I with am decorated.

kuv'i'naptötu'gia *höga* *uv*
Then with me shall behold that woman

nanica'pnöið *kuni'pucho'hi* *na.ina'p-*
whom I good see. Then I desire that she with me-

tötu'gia *kuvia'm'a's* *hömai*
shall behold. Then not more other

xio'ci'k *ica'pma'cka* *mas*
flower well shall appear more

¹ Intoxicated with *peyote*.

² Nahua *huisatzin*, probably *Pithecolobium albicans*.

di ga.a'ni nanpuanhökökötui
 than the I that I here with am decorated
i'ntám nanpusoi'ma'c kuha'pu.pičō.p
 here that I sad appear. Then thus also
avia'mbía'ka pixōwan naxō'mai
 she not need anywhere that she other
xi'ociG na.icapnō'id'a mas
 flower that she good shall behold more
di nanpuhököt.kutui 'navarsa'mar
 than that I with am decorated which is
*palo mulato*¹
hio'cgi nanpuhö'kö.a'r'gidic
 flower that I with am formed.
kuvi'cpuhö'gia.högacapnōi'da kuhapu.-
 Then she only that well shall behold. Then thus
pwicō.p hōga navarho'og'i'suric²
 also that which is *garambullo*²
hio'cgi.hökō nanpuhöködina'r'gid napu.-
 flower with that I with me form that she
a'rak ha'cnacidu'du hava
 form thus that hoards and
ga.a'rak³ hio'cikhökō nanpu.a'r'gidic
 that *rosa maría*³ flower with that I am formed.
kuni'pucho'hi kuvi'cinho'hida hōga
 Then I desire that she me shall desire that
uv nanica'pnōit gana'varici'vgok
 woman whom I well behold that which is seven
o'hi tö'twak napua'r'gidic
 beautiful skies that is formed.
ci'arwō't'a na'tpumöhö'má'cir ica'p-
 East beneath that she did there appear well
ma'mcim hiocigōkō't kö'tuí'kam
 appearing flower with decoration
natpubō'ihō'D ganavar.o'gat hava
 that he did hither send he who is her father and
navardō'ōD navarica'pma'mcim a'rakhököt
 who is her mother which is well appearing form with
kōtuí'kam hapu.pičō.p ni'c.ta'n
 decoration. Thus also I beg
hágicdara hōga navaró'gat hava
 pardon he who is her father and

¹ Possibly *Xanthoxylum pentanome*.

² Unidentified.

navardu''ud kumí.tunhá'gicda ku-
 who is her mother that they me will pardon. Then
vi'nwi.tum'a'kia hōga uv
 with me self shall give that woman
nanica'pnōiD havaganavarkot'rup⁴ hio'ciG-
 that I well behold. And that which is *toloache*⁴ flower
hö'k'ō't nanpuhö'köt.kō'tuí kuhapu.-
 with that I with am decorated. Then thus
pičō.p kuni'pucho'hi kuvi'cinho'hida
 also that I desire that she me shall
 desire
hi'di u'v ha'vagana'varmai'mda
 this woman and she who is the intoxicated one
uvíkami napumtōtōk ganavari-
 womankind that she is called that which is
c'i'vgok o'hi töwakwō't'a
 seven beautiful sky beneath
napu.oi'dak kuha'pupi'cō.p nictan
 that she belongs. Then thus also I beg
ha'gicdara ganavarhio'ciktio't gö'gur
 pardon he who is Flower Man great
túhungid'ám na'puóidak *konki'*.hapí
 rock-piles on that he belongs. With
 which thus is;
dios pöcambi'ak'a
 God you will sympathize.

NOTE

This prayer is the native's substitute for the love potions of the European necromancer.

When a boy desires the love of a girl who has given him no encouragement he must first fast five days. Then if he does not know the prayer he must secure the services of one who does, paying him for the labor. He has first stealthily secured some article of apparel worn by the girl. A figure or "doll" is made from this and another from one of his garments. The latter is decorated with the flowers of five narcotic plants, *guizache*, *palo mulato*, *garambullo*, *rosa maría* and *toloache*.

³ *Cannabis indica*, "Indian hemp," "hashish" *marijuana*.

⁴ Nahuatl *toloatzin*, *Datura stramonium*.

At midnight, when the girl is asleep, a candle is lighted and the two figures placed in a *jícara* or bowl of water where they float. The prayer is then recited and a ceremonial song sung five times to the accompaniment of the musical bow. Five ceremonial circuits of the bowl are then made and the charm is complete. If the figures have floated together, the prayer will be answered; if they have parted, the case is hopeless.

The prayer is replete with allegory and ceremonial allusions.

TRANSLATION

Hail! thou who art called the Intoxicated Woman who wast created beneath the east, intoxicated. We beg thy forgiveness, thou that belongest beneath the seven beautiful heavens. Thou shalt return, formed as thou art with thy beauteous figure. I ask that thou wilt intoxicate the woman whom I crave, who am arrayed with pretty flowers.

Likewise do I beseech the Flower Man. For I am arrayed with the pretty flower of *guizache*. She must look upon me, this woman whom I covet; I ask that she look upon me, that no other flower shall please her but the one with which I am arrayed, sadly appearing here. She must not crave another flower but that with which I am arrayed, the flower of *palo mulato*. This only shall she like. And likewise the flowers of *rosa maría* and *garambullo* of which I am made. I wish that she shall want me, this woman whom I crave, who was created beneath the seven beautiful heavens. Beneath the east did she appear, arrayed with pretty flowers. Thence did her father and her mother send her, arrayed with her beauteous form.

Likewise do I beseech her father and her mother that they forgive me. She must give herself unto me, this woman whom I covet. For I am arrayed with the flower of *toloache*. Therefore do I ask that this woman shall want me, and also she who is called the

Intoxicated Woman who belongeth beneath the seven beautiful heavens.

Thus do I beseech the Flower Man who dwelleth on the great rocky slopes.

So be it. May God bless you.

36. TO SECURE A BRIDE

a'nicbö'him a'píam.ha'pum.a'gat i'nimō
I hither come; thou not thus shouldst think here
konticanböidu'viag to'nimör.va.umni'ok'id
that I did here hither have arrived unbidden-
already to thee speak.

pero höga'k'öt api'ctunha'gicda
But that-with thou me wilt pardon

porke na'numnōit na'psoi'má:c
because that I thee behold that thou sad-
appearest.

ku'höga'köt anicto'nimör.ba'umnio'k'it
Then that-with I unbidden already thee speak.

ku'animök.mödör namaivanioki dios
Then afar-from that he hence already speaks God

na'pua'ptuí' ci'vgo'k' o'hi tö'tvak-
that he is seven beautiful skies=

dam abimö' natpuvahö'madi'
on. There that he' did already-
create

nava'rdö''öt o'gat höga
who is her mother her father that

ci'vgo'k' hi'komōra höga
seven cloud within. That

navaric.tö'dok' o'hi ha'vu.ōra
which is green beautiful jícara within

natpuhō'mad'idak natpuhivisaptúk dö'u't
that he did form that he did hide carry her-
mother

o'gat natpuanihö'vam'a'ci'r ta'tpan
her father. Then she did hereabouts appear in-
the legs

natpuvaso's'oigim natsa'sa kuamihö'dör
that she did already sorrowing that she did-
weep. Then there-from

¹ The parents seem to be generally spoken of in the singular number, inclusively.

na'tpuai'vavom¹ natpuva't'ököhi
 that she¹ did already arise that she did already tread
 navarictödö o'hi mai'ndám
 which is green beautiful *petate* on.
 amihö'van natpuva.a'rgi ha'cmacimö'köt
 There that she did already form any appear-
 ance with
 na'p'ua''rak höga dö''u't
 that she form that her mother
 o'gat ku.a'midör natpu.aivawo'mik
 her father. Then therefrom that she did already
 arise
 napuvatönö'id'im höga navarictuma'm
 that she already beholding that which is five
 hi'kom.ör napubava.a'rgidim navaric.tö'do
 cloud within that she hither already forming which
 is green
 o'hi hi'komagidö'köt natpugamivavomit
 beautiful his cloud with. That she did already
 raise
 natpuvanö'id'im höga hö''kia
 that she already beholding that so many
 ma'mcim hi'kom örhö'van
 appearances cloud within
 abihö'van na'pubava'sa'kim sa'kumgid-
 there that she hither already sorrowing her tears
 ö''köt na'puida'giunim napugamamö'ringia
 with that she goes cleansing. That she will run
 hikom.örhu'van napubavama'rgidida
 cloud within that she hither already self will go
 forming
 hö'gactumám ci'c.wordadö''köt navar.-
 that five his plumes with who is her
 o'gat ha'ban'dör nabai'vaha'dug
 father which-from that hither already.....
 nabai'vavi'gi nabai'vahi'koma
 that hither already.... that hither already clouds up.
 kua'bimöhödör höga hi'kom.-
 Then there-from that cloud

¹From here on, the reference of the third person singular is very equivocal. It seems to refer to the peregrinations of the girl before birth but may refer to the journey of the Word as, apparently, is the case in the very similar prayer, No. 2.

ö'rhö'dör napubaiva'niok'im höga
 within-from that hither already goes speaking that
 navaric.da'dikam hi'kom.örhö'van
 which is health cloud within
 na'pubavamhö'git ku.a'mimö'dur.-
 that hither already replies. Then there-from in two
 go'kpan.tötu'gia napubavatunö'idim aric.-
 places will see that hither already beholding. Is
 tö'do o'hi ba'hakörhö'dör
 green beautiful broom within-from
 amihö napubavamö'ringim napubavam.-
 there that hither already comes running, that
 hither already self
 a'rgidim aric.tö'do hi'komhö'köt
 is forming is green cloud with.
 na'pubava'nöidim navaruma'ingiat
 That hither already watching which is his *petate*
 avarica'pma'cimnaka't aricha'duk'am
 it is well appearing outspread is.....
 aricvi'ngikam aricva''uta'at aric-
 is drizzly is
 tö'tgitna'ka't höga na'varuma'ingiat
 his green, outspread that which is his *petate*.
 ku.amihö'dör napuivo'pmid'a navaric.-
 Then there-from that will raise which is
 da'dik'am navarva''utagat napu.hö'köt
 health which is his drizzle that he with
 baivada'giuna na'varumarat a'midör
 hither already will cleanse who is his child. There-
 from
 avimivo'mikda napuhö'köt.uma'rgida
 she hence will arise that she with self will form
 gög'ör o'hi va'hak'hököt
 great beautiful broom with.
 napuvatötö'gia arietö'do va'mör.ör amihö'
 That she already will behold is green lake
 within there
 napuvatönö'idida amihö' napuvama'rgid'a
 that she already will go watching. There that
 she already self will form
 tö'do o'hi hi'komö'köt
 green beautiful cloud with.

napuvatönö'idida ci'ko'r va'mör
that she already will go watching vicinity lake
hu'gid'am aric.a'pma'citnaka't i'ciam.-
at shore is well appearing, outspread very-
puhö'pgivi ha'ba'n'dör nab'öi-
brilliant which-from which hither-
hi'koma ha'ba'n'dör nagamiwö'p'gövi
clouds up which-from which lightnings
na'gamaictuma'c hög'a hi'kom.-
which appears that cloud-
örhö'van ku.a'mi.dör na'var-
within. Then there-from which is-
icda'di va'u'tagidhö'köd a'vi.um-
health his drizzle with she self-
a'rgida napubaivada'giuna hög'a
will form that he hither already will cleanse that
navar.a'ri'g'it' amihövan na'puva'sa'k'im
which is his little one. There that she already-
goes weeping
na'puga'gim höga navar-
that she goes seeking that which is-
hoi''gurda'rgad navarictö'do va'mör.ör
her sadness which is green lake within.
napugamivö'cnia napuvatönö'idida hög'a
That she will depart that she already will go-
seeing that
ci'ko'r tötvakwö'pta a'nihövan
vicinity skies beneath. Hereabouts
napubavakö'hin'ida ku.anihövan
that she hither already will go treading then here-
abouts
ha'cnatpu.o'imör navardö'u't o'gat'
as that she did walk which is her mother her father.
ku'hacmacimhö'kö't natpuma'rgida¹ ku-
That what appearance with that she did self will-
form,¹ then-
ha'pu.ma'cim.hö'köd natpubia'rgi nav-
thus appearance with that she did hither form that-
a'rmá'rad a'ric.tumso'soi'gim sa'sa'Gsa'gi'D
is her child is sad weeping between.
amihö' napuvakö'hinim napuva-
There that she already treading that she already-

¹ Probably incorrectly given; future suffix probably superfluous.

ma'mciria aric.töd'o o'hi
will appear is green beautiful
hi'komörhö'van napuva.uma'rgida aric.-
cloud within that she already will be formed is-
tö'do o'hi so'so'p navartöid
green beautiful bead which is his garment
hö'ganavar.o'gad ku.a'mi.dör
he that is her father. Then there-from
napuvatönö'idida navar.va'viar o'hi
that she already will go seeing which is gray beautiful
tö'vakwöt'a na'varic.a'm va'viar o'hi
sky beneath that is yellow gray beautiful
mai'ngid'am kuanihönapuvadu'via
his *petate* on. Then hereabouts that she already-
arrives
navaruma'rgida vaviar ohi
that she self will form gray beautiful
navarci'cwo'd'adök'öt' ku.a'mihö
which are her plumes with. Then there
napuatonö'idida va'paviar o'hi
that already will go seeing gray beautiful
vahak.ör na'puvahö'ködambö'himöt'
broom within that she with hither having come
va'paviar o'hi navarci'cwodat
gray beautiful which are her plumes
nahök'ödamda'giuna ku.a'mihövan
that she with self will cleanse. Then there-from
natpuvawu'p'au navardö'u'D o'gad
that she did them equall who is her mother, her-
father.
ha'c.macimhö'kö't na'tpuvam.a'rgi
What appearance with that she did already self form,
kupuma'cimhö'kö'd avi'c.upa''rak'
then appearance with he also forms
nava'rma'rad kuamihö'dör
who is his child. Then there-from
natpugamatönö'idida² aric.tumám o'hi
that she did will go seeing² is five beautiful
hi'kom.öra ku.a'mi'dör natpuvam.a'rgi
cloud within. Then there-from that she did-
already self form

² Probably incorrectly given; future suffix probably superfluous.

navar.va'paviar o'hi hi'komōk'ōt
which is gray beautiful cloud with,
ku.a'mi'dör natgo'kpan.tötö arici'ko'r
Then there-from that she did in two places look is
vicinity

navartō'tvagiD.wöp'ta natpugamisa'ki
which are his skies beneath. That she did
begin to weep

arictumso'soi'gim sa'sagiadsa'Git
is sad her tears between

napuvamōriṅgim na'puva'm.a'rgidim
that she already goes running. That she already self-
goes forming

hö'kia ma'mcim hi'komō'k'ōt
so many appearances cloud with.

napuwatōtō'gia ci'ko'r ma'ingid'ām
That she already will look vicinity his
petate on

napuvatōnō'idida hu'r'nip aric-
that she already will go seeing west is

tu't'u'k' o'hi hi'komagidō'k'ōD
black beautiful his cloud with

na'puvama'rgida kua'mi ha'cnatuma'rgi
that she already will be formed. Then there as that-
she was formed

dō'u't' o'g'at' kupuma'cimhō'k'ōt
her mother, her father, that appearance with

avi'c.up'a'r'ak' kua'mi.dör natpui-
she also form. Then there-from that he did

vo'pmig hö'ga aric.a'pma'mcim
raise that is well appearing

hi'komō'k'ōt natōpkibaivada'giu
cloud with that he did also now hither already
cleanse

navaruma'r'ag¹ natpuida'gid gö'gucdara
which is thy form. ¹ That he did send succor

da'dik' hi'kom nathō'kōdgami-
health cloud that he did with

tō'vu'rtör navar.ōr'd'ak'am kuvi'pu'p-
increase which is inwardness. Then he thus also

kima'kim gö'gucdara na'gamaipupkitō-
now giving succor which he thus also now

¹ Probably incorrect; apparently should be HER FORM.

kō'hina hi'di a'tvaGsa'gid ku'-
will tread this altar between. Then

amihō'van napuvatōtu'gia na'varictúk'
there that she already will see which is black

o'hi va'mör.ōr amihō na'p'uda
beautiful lake within there that is seated

navardō'u't' o'gat' napuvamaida'-
who is her mother her father. That he already

giunim navaricda'dik'am u'u'migidō'kōD
hence cleansing which is health his ceremonial-
arrows with

nagamiwi'cturda icko'kdakam i'ctōnkam
that he will repel sickness heat.

ku.inimō napuvamōrin'ogim na'puvása'kim
Then here that she already goes running that
she already goes weeping

naga'gimōt' hōg'a navarhoi'gurdargat
that she went seeking that which is her sadness.

ku.a'mi.dör nagamivo'mgia i'ctumám
Then there-from that she will arise five

hi'komagidō'kōt na'pugama.iwō'cniá
his cloud with that she will depart.

na'tpuvapnō'idida² ci'ko'r va'mör.ōra
That she did already also will go beholding² vicinity
lake within

aric.a'pma'c.itka'D aricha'dugat
is well appearing outspread is.....

aricvi'ṇigat a'midör naivo'pmik
is..... There-from that it arises

navarhi'k'om ha'ba'ndör na'ga'mi-
which is cloud which-from that it

wō'p'gövi wō'c hi'komörhö'van
lightens all cloud within

na'gamaictuma'c kua'mi'dör napuvatu-
that it appears. Then there-from that she already

tō'gia höga navarvo'p'oigid.a'ba
will see that which are his paths in

na'pubavakō'hinim hö'ga navaric-
that she hither already goes treading. That which is

da'dik'am hi'komagidō'k'ōt hö'kō'dum-
health his cloud with with self was

² Probably incorrectly given; past prefix probably superfluous.

a'rgidimök arici'k'or na'pugamisá'kim
forming. Is vicinity that she weeping

ci'ko'ri'pas na'gamikö'hinim a'ri.ci'ko'r
vicinity that she goes treading. Is vicinity

na'pubaivaha'duG na'gamivi'ngi ari.-
that hither already..... that..... is all-

ci'ko'ri'pas ha'dör nabihi'komag hi'kom-
around to-from that hither clouds up cloud-

sá'git na'gamiwöpgöv vo'p'oigida'p'dör
between that lightnings his paths in-from

nabaivá'u'ta abimöddör nabaivatö'tvak.¹
that hither already drizzles. There-from that-
hither already skies¹

nabaiva.va'u'tak aric.tö'do ma'indam
that hither already drizzles is green *petate* on

aric.a'pma'c arictö'tgid aricva'u'tagi
is well appearing is his green is drizzly

aric.hádu'gat ada'maN ati'am.tö'ka'k
is..... Above she did self place

na'tpubaivad'a'gim nava'rma'rat
that he did hither already sending who is his child.

natpugamaivavom hu'kia ma'mcim
That she did hence already arise so many appearances

hi'komö'rhövan napuvat'önöidim aricta'
cloud within that she already beholding is white

o'hi tövakwö'ta aricta' o'hi
beautiful sky beneath. Is white beautiful

mai'ngid'ám a'mihö na'puvadúvia
his *petate* on there that she already arrives

na'tpuvam.a'rgi aricta'ta o'hi
that she did already self form is white beautiful

hi'komagidö'köt natpugamai.vatötö
his cloud with. That she did hither already see

a'ric.tuma'm hö'kia ma'mcim
is five so many appearances

hi'kom.ör kua'mi.dör na'tpuva'tönö'idim
cloud within. Then there-from that she did-
already beholding

navaricta'ta o'hi va'ha'k.öra
that is white beautiful broom within

amihö' napuamö'ringim aric.ta'ta
there that she already running. Is white

¹ Possibly incorrect, verbal form with nominal stem.

o'hi u'umigidö'köt na'puhö'köt.-
beautiful his ceremonial arrows with that she-

bama'rgidim ku.ámi.dör nat-
with hither self forming. Then there-from that-

go'k'pan.tötö na'puvatötu'gia aric.ta'
she did in two places look that she already will-
see is white

o'hi va'mör.ör amihö
beautiful lake within there

napuvadu'via va'pamör.örhöddör
that she already arrives. Lakes within-from

na'puvam'ö'rin'ogim navarvámör hu'-
that she already goes running that is lake on-

gid'aN napugamasa'kim arictumsosoi'gim
shore that she weeping is pitiful

sa'sa'gid sa'gid napugama'niok'im
her tears within that she speaking

napuga'gim navar.ho'i'gur.dargat
that she seeking which is her sadness

navar.dú'ut o'gat ku.a'mi.höddör
who is her mother her father. Then there-from

na'tpuva'm.a'rgi navaric.da'dig
that she did already self form which is health

sa'kumgidö'köt na'tpuivo'pmid navar.-
her weeping with. That did raise which are-

ci'cvordat na'tpugamaivakugat aric'ikor
his plumes that did already finish is vicinity

tötvakwöpta ci'a'rwöta ba'barip
skies beneath east beneath north

hur'nip o'gipas ku.amihöddör
west south. Then there-from

pu'iwómik na'varmárat ida'giuna
raise who is his child will cleanse

navarichöpitkam da'dikam napubövatö-
which is cold health that he hither already-

tö'gid'a navaric.tö'do o'hi so'so'p
to see that is green beautiful bead-
will cause

a'tockarad'ám napubava.u'rna
his seat on that he hither already will raise.

THE REPLY OF THE FATHER OF THE GIRL

ha'pu.pi'cam.a'gat hapu.tu.ö'ip'u hö'g'a
Thus also ye were thinking thus walk. That

inmár ave'ma'tt ha'ctuna'c.du'nia
my child she not know anything that she will do.

ave'ma'tt töt'ut'u'a' avicicto'o'hot'
She not know to grind. She lazy.

pero apimtic.a'pnö'it kuha'pu.pimi'soi'da
But ye if well see then thus ye will suffer.

kuaviam.hactu.dám ku.i'nimö
Then not anything over. That here

napimitaivagö'gu napimitci'wa.umtá't.-
that ye did already halt that ye did already=

i'bwimda napimita'cihu't'ua
yourselves tire that ye did already stumble

napimit'atumko'k'dat hö'.gamihöwan
that ye did already yourselves sicken. That there

a'piambi'ak'a¹ hactu.da'köD
thou not wilt need¹ anything with

napimha'cum.a'ka api'miam.bi'ak'a
that ye any will think. Ye not will need

hactuda'köt napimsa'sa'kida
anything with that ye will weep

navar.ö'ra'dakam namaritgö''korak
which is inwardness that they are our *manes*.

ku'amihövan ha'pu.ni'cup.tá'n ha'gicdara
Then there thus I also beg pardon

wö'puhímdam namaritgö''korak ago'kip'-
before go on that they are our *manes* two parts=

dör na'pima'rma'Mrat' navarito'G'
from. That ye are his children who is our Father,

id'a't itci'u'k ha'pu.pwi'c
our Mother, our Morning Star. Thus

a'mi.dör amiböiamda'giuna navaric.-
there-from they hither you will cleanse which is=

da'dik'am navarumxi'komak'hö'köt²
health which is thy cloud with²

namgamaitumtö'gicda namivo'pmigda
that they thee will cause to see. That they will raise

nvaricda'dikam navarumu''umi
which is health which are thy ceremonial arrows

¹ Possibly error for *apimiam-*, YE NOT, as in next line.

² The use of the second person singular in these lines is quite puzzling.

nam.hö'köD.gamaiumwö'ctu'rda navaric-
that they with from thee will repulse which is=

ko'k'dakam aric'i'ko'r nava'rtö'tvakwö'pta
sickness is vicinity which is skies beneath.

kuha'ban'dör namivo'p'migda hö''kia
Then which-from that they will raise so many

ma'mcim ahi'komak' na'mgamai.am-
appearances their cloud that they selves will=

a'rgida ku.a'mimöddör go'kpan.putö'gia
form. Then there-from two places will see

navar.hö'kia ma'Mcim hi'kom.ör
which are so many appearances cloud within.

ku.a'mi.dör nam.hö''köD.puvatuda'giuna
Then there-from that they with already will cleanse

navaraxi'komak navarada'dig
which is their cloud which is their health

navarava''utak' kugaku a'bi.möddör
which is their drizzle. Then therefore there-from

apimictunha'gicda porke i'nimö
ye me will pardon because here

nanitaivamnöip'uctur navargo'k' va'ik
that I did already to you relate that is two three

ni'.o'k' porke hactöi.dök' a'viam.-
word because anything it not=

acic.bai'gid nanaha''kiacturda na'var-
anyhow is able that I for them will recount which=

ama''rak³ namaritgö''koraG hög'a
are your forms³ that they are our *manes* that

ha'puvi'cima'c avi'ricda''rakam
thus appears it is dear

avaric'idukam inwi'dúr porke anicaric-
it is treasure me with-from because I am=

i'krakam tö'vur.da'm.kam⁴ kugökö
vile wind overness.⁴ Then therefore

a'ban'dör aviam.ha'cic.bai'gid
which-from it not anyhow is able

nanavö'p'auvturda navara.a'rak porke
that I them will equal which is their form because

hactu'i'duk' ku'amöhövan.pubö'-.
anything then there hither=

³ Probably should be *-a.a''rak*, THEIR FORMS.

⁴ The accuracy of this phrase is very questionable.

ima'c a'pimpimicho'hidat
appears. Ye, ye were desiring

nana'mka'icturdað hōga ni'o'k'
that I for you should hear that word

a'ricap'ma'cim pero hōga.ti'am.-
is well appearing. But she if-

inmār dios intindimiento pero
my child God willing but

nanō'kōdama''turda¹ pero maskisi'a
that I with to you will teach.¹ But more than-
might be

go'k' ta'kugumō'k'öt hi'di pi'm-
two fragment with this ye-

ictunha'gicda ku.avi.icbai''gria hōga
me will pardon. Then it will be able that

ha'ctu na'pim.pu.á'k kuhi'di
anything that ye say. Then this

hōmadak'amō'kōd kudios in.o'k'
creation with then God my Lord,

inda't inci'u'k ku.hōga'kōt.gamtu.-
my Lady, my Morning Star. Then with that-

amtōgicda api'migamai.pwōptōkōhina
you will cause to see ye begin thus also will tread

navarmai'ngid'am aric.a'pma'citnaka't
which is his *petate* on is well appearing, outspread.

avarichi'komagat da'man'dör nagami-
It is his cloud above from that-

ha'dug nagamivi'ngi' ha'ban'dör na-
it..... that it..... which-from that-

ivo'p'migit navarci'cwo'rdad aric'i'k'o'r
he raises which are his plumes is vicinity

napubima'ma'c ci'a'rwōt'a va'varip
that hither appears east beneath north

xur'niip o'gipas arici'vgo'k' o'hi
west south. Is seven beautiful

tō'tvakdam a'bimō navarda'kam
skies on there that she is sitter

navaric.da'dikam tō'do u'vikam
that it is health green womankind

navarid'a'D nabai.it'ō'kid navarno'vid
who is our Mother that she hither to us-
extends which is her hand

¹ The exact meaning here is dubious.

natha'bantudá kuhi'di hō'madakamōkōt
that she did in it seize. Then this creation with

pictunha'gicda dios pi'amhacum'a'k'a
thou me wilt pardon God thou not anything wilt-
think.

NOTE

This long and involved prayer is spoken to the father of a girl desired in marriage.² Marriage generally takes place at about the age of eighteen. The details having been arranged informally, the husband-to-be and his father appear at the house of the girl on a Wednesday night. It happens that at present only two Tepecanos know this long prayer and one of them must be engaged at a fee of a *peso* per night to accompany the supplicants and recite the prayer. It must be recited five times on successive evenings, Wednesday, Saturday, Wednesday, Saturday and Wednesday. On the final night the father makes his reply. Since the affair is always prearranged, the reply is never negative.

Then a white cloth is spread out and the clothes and other property of the girl and the wedding gifts placed upon it. The bride and groom and their fathers each seize a corner and raise the cloth and the ceremony is complete.

After this they are married. The boy gives a present to his parents-in-law and goes to live with them for a short period, six months or a year before setting up a separate home. Two wedding feasts and dances are held, one in the house of each parent.

The prayer is extremely long and involved and so full of ceremonial and esoteric allusions as to be very difficult of proper translation. In many cases the exact meaning is very doubtful and obscure.

TRANSLATION

Hither have I come. Do not wonder that I have come here to speak unto thee unbidden. Thou wilt forgive me, for I behold that thou

² Cf. Lumholtz, *Unknown Mexico*, II, p. 93.

art sad. Therefore do I thus unbidden speak unto thee.

From afar God speaketh from his seven beautiful heavens. There did her father and her mother create her within the seven clouds; within the beautiful green *jicara* where she was formed did she carry her hidden, until at last she appeared between the limbs, sorrowfully weeping.

Then she arose and trod on the beautiful green carpet where she was formed in the image of her father and her mother. From there she arose and went observing within the five clouds, where she was formed of his beautiful green cloud. Then she arose, gazing within the many-colored cloud and wept, cleansing it with her tears. Within the cloud will she run about, being formed of the five plumes of her Father from which spring the clouds and the rain. From within that cloud he speaketh and within the healthful cloud is answered. From there will she look in two directions, observing. From within the beautiful green broom-grass she cometh running, being formed of the green cloud. She looketh down upon his green carpet, beautifully outspread with fog and drizzly rains. His carpet is verdantly spread out. From there he will draw his welcome drizzle with which he will purify his child. Thence will she arise and be formed of the great beautiful broom-grass. Within the green lake which she watcheth will she gaze. There will she be formed of the beautiful green cloud. She will gaze all around on the shores of the sparkling lake, beautifully outspread, whence rise the clouds. From within these clouds flash the lightnings. There will she be formed of the healthful drizzle with which he will purify his little one. There she goeth about weeping, seeking her sorrow within the green lake. She will depart and will gaze about beneath the heavens. Here will she come to tread just as have her father and her mother walked. In the same likeness as were her parents created, so did they form their child, with

sad tears. There will she appear, walking within the beautiful green cloud where will be formed the beautiful green bead which is the garment of the Father.

From there will she go beholding on his beautiful golden gray carpet beneath the beautiful gray heaven. There she arriveth where she will be formed with her beautiful gray plumes. Within the beautiful gray broom-grass will she gaze, purifying herself with her beautiful gray plumes, with which she came. Thus did she resemble her father and her mother. In the same likeness as were they formed, so also did they form their child. Then did she go beholding within the five beautiful clouds; there was she formed of the beautiful gray cloud.

Thence did she look to both sides round about beneath his heavens. She began to weep, running about amidst sad tears. With many forms of cloud is she created. Round about doth she gaze upon his carpet, looking to the west where she will be formed of his beautiful black cloud. As were formed her father and her mother, so with the same likeness do they create her. Thence did he lift his graceful cloud with which he did purify her form. He sent succor and health in his cloud, thereby augmenting his spirit. So also doth he now send succor to him who will tread between this his altar. There will she gaze into the beautiful black lake where are seated her father and her mother. With his health will he purify and with his arrows will he cast out sickness and heat. Here, running sadly about, did she seek her sorrow. Thence will she arise with his five clouds and depart. She will gaze within the lake, beautifully spread out with rain and fog. From there ariseth the cloud within which flash the lightnings. Thence will she look upon his paths where she treadeth. With his health-giving cloud is she formed. All around doth she go wandering and weeping. Round about it raineth and showereth and cloudeth up and within the cloud flash the lightnings.

From his paths cometh the drizzle. From afar cometh the drizzle on his pleasant green carpet. From there above where she was placed did he send hither his child.

Then did she arise within the many-colored cloud, gazing beneath the beautiful white heaven. On his beautiful white carpet did she arrive and was formed of his beautiful white cloud. She gazed within the five many-colored clouds. Thence did she go gazing within the beautiful white broom-grass where she was running. With his beautiful white arrows is she formed. Thence did she glance to both sides, gazing into the beautiful white lake where she now arriveth. From within the lakes she goeth running along the shore, pitifully weeping and speaking through her tears, seeking her father and her mother in her sadness. There was she formed with her health-giving tears.

Thus did he raise his plumes unto the end round about beneath the heavens to east, north, west and south. Lifting from there his child he will purify her with the cold, the health. He will give her sight and raise her unto the beautiful green bead which is on his throne.

THE REPLY OF THE FATHER OF THE GIRL

With this thought have ye come. But my child knoweth nothing. She cannot grind corn; she is lazy. But if ye so desire, so must ye endure. May no ill ensue. Here have ye stopped; ye have tired yourselves, ye have stumbled and hurt yourselves. But do not think of that. Neither weep; it is the will of our spirits.

I also beseech our spirits who have gone before from both sides. Ye are the children of our Lord, our Lady, our Morning Star. From afar will they come to purify you with their healthful cloud, and will give you sight. They will bring health and with their arrows will they repel the pestilence round about beneath the heavens. From them will they draw their cloud of many colors with which

they will be formed. Thence will they look to both sides within the many-colored cloud. Thence will they cleanse with their cloud and their health-giving drizzle.

Ye will forgive me because I have recited unto you only a few words. For I cannot repeat to you the formulas of our spirits as they appear. For they are rare and are cherished; they depart from me to the winds, for I am vile. Therefore I cannot imitate their formula, for it appeareth afar. You desired that I should hear your word clearly. But if my child so wishes, God willing, I will teach you. But nevertheless ye must forgive me these few fragments. Then will ye be enabled to say anything.

With this formula, God, my Lord, my Lady, my Morning Star. With this he will give you sight, ye who will tread thus his carpet, pleasantly outspread. From his cloud above come the rains and fogs from which he raiseth his plumes which appear all about beneath the east, the north, the west and the south.

There in the seven beautiful heavens sitteth the healthful Green Woman who is our Lady who reacheth unto us her hand that we may be gathered into it.

So with this formula forgive me God, thou who holdest no malice.

37. TO BEG PARDON WHEN ANGRY WITH ANOTHER

adiosum *anicbō'himdat* *to''nimör.-*
To God. I hither was coming unbidden already-
vaciumnio'k'idim *piambi'ak'a* *pihōnapsoi'-*
thee speaking. Thou not wilt need anywhere-
mörid'a *anicumta'nim* *ha'gicdara*
that thou sad wilt feel. I thee am begging pardon.
pero *höga'köt'* *piambi'ak'a* *napa-*
But that with thou not wilt need that thou in-
go'kip.tönö'nikda *pi'captumda'gia*
two places wilt look. Thou in them thyself wilt-
seize

höganamaritgö'korak wö'pöhi'mdam
they that are our spirits before go on.

kuha'pu.pwö'cö'p' pimica'ptumda'gia
Then thus also ye in him yourselves will seize

höga navarito'k napuböit'ö'kdim höga
that who is our Father who hither us is extend-
ing that

navarno'vit' para natpuga'm'-
which is his hand in order that we going

tönö'idim wöc oras.a''ba
beholding all hours in.

namputso'sbit'urdim gacto'nkam höga
That they for us protecting that heat that

navara.u''umihököt' navaraka'k'varak
which are their ceremonial arrows with which are
their *chimales*

navarawu'p'uivas höga'k'öt' mi'pugama'-.
which are their faces this with they

itwí'ct'urdim gacko'k'dakam höga
for us repelling that sickness. That

navari'd'a'D navaritna'na wadalupi
who is our Mother who is our mama Guadalupe

awi'putnöidim para nata'nid'a
she us watching in order that we shall go begging

ha'gicdara havaganavarit.o''k'
pardon. And he who is our Father

santontie'ru amipuböit.nu'kdida
San Anton Tierra they hither us will go guarding

wöc orasa''ba kuaviamha'ctu'd'am.-
all hours in that not anything over us

a'cumdu'nia ko'nkíhap'i hö'gia
itself will make. With which thus only

ni'cpum'a'tu'd kupiambi'a'ka nap'i-
I thee cause to know. Then thou not wilt need that

hö'wan.soi'mö'rida i'n'vwi' kupi'-
thou anywhere sad wilt feel me with. Then thou

captumda'gia navarinsu'spidat' inci'u'k'
in him thyself wilt seize who is my Protector, my
Morning Star,

ino'k' konkiha'pö'p' ha'c'um'ö'ra'd'ak'am
my Father. With which thus also any thy
withinness.

NOTE

When one person is angry with another or on bad terms with him and wishes to resume amicable relations, he goes to the other's house and recites to him the following prayer.

The influence of Christian theology is unusually evident.

TRANSLATION

Greetings! Unbidden have I come hither to speak unto thee. Thou must not feel angry; I come to beg forgiveness. Neither look askance. Thou must be possessed of the spirits of those who have gone before. Thou must be possessed likewise of our Father who reacheth unto us his hand that we may go beholding throughout all hours. With their arrows do they protect us from the heat and with their *chimales*, which are their faces, they cast from us the plague. She who is our Lady, our Mother of Guadalupe, is watching us that we beg forgiveness. And He who is our Father, San Anton Tierra, will guard us throughout all hours that no evil may befall us.

This only do I say unto thee. Thou needst not feel angry at me. Thou must be possessed of my Lord, my Guide and Morning Star. Thus be thy thought.